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TO

JOHN GODFREY, ESQ.

(FORMERLY PUPIL OF BURLINGTON HOUSE, FULHAM,)

AS A MARK OF APPROVAL FOR HIS ATTENTION TO MY INSTRUCTIONS IN THE FRENCH LANGUAGE,

This Translation

IS INSCRIBED,

BY HIS GRATEFUL FRIEND,

EMILE LEPAGE.

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INTRODUCTION.

THE Public could certainly never have expected that a young ecclesiastic would dare to address them on the subject of the Jesuits; would shew what they are capable of being, and make these disclosures at the expence of his honour, his fortune, and perhaps his life, if he denounce them as the

to

untamed slaves, who must always be oppressed, lest they should become oppressors?

That the Jesuits were the disturbers of kingdoms, the oppressors of nations, the masters of the world, I freely admit. Why should they not have been? Every thing was in their favour, every thing encouraged them in those views.

I treat, therefore, solely of those modern Jesuits who reign over France, our poor unfortunate country. And in reality, it must be confessed, that the Jesuits of our times no more resemble the ancient Jesuits, than the Indians of Rome resemble the ancient Romans, who conquered the world, or our Parisian fops resemble those long-haired Gauls who made Cæsar tremble. The contrast reminds us of those Gothic ruins, which derive all their celebrity from the interesting recollections which are connected with one of those degene-

rate descendants of illustrious families who have no greatness left, but the renowned name which they have received from their ancestors.

Let it not be hence inferred that I wish to see the new Society quietly established in the bosom of our cities! By no means. My book is written for the purpose of shewing that they ought to be proscribed. If the Jesuits by their great talents were formidable in past ages, they will be still more so in our own time by their ignorance and their fanaticism. Besides, the very fact of their not being wished for is sufficient to render them still more dangerous. Which of us wishes for them? How say you, good ... what are they? Great men ... the purpose of ... people? ... der both ...

to their designs? Wicked men, who involve themselves in superstitions, to cover the mischief which they meditate?

With the Jesuits no peace, no patriotism, can any longer exist; they are men who will not endure such feelings. They live only by war. Loyola, on establishing them, presented to them a standard, and around that standard they have sworn to rally all the nations of the world. Peace is not for them; or if there be a peace, it must be the dreary tranquillity of the dungeon, when the approach of night causes the wretched captive to sink under the weight [illegible] when the overwhelming [illegible] has terminated [illegible] ims of the Inqui-

[illegible] in the breast of childhood they [illegible] t the germs [illegible] cation seems

to be nothing more than an experiment or trial, of the terrible commotions which they are preparing for the whole world. Why does so enlightened a government as ours tolerate them; or suffer a single Frenchman to be brought up among them?

Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for those hot-headed religionists; suffer those audacious priests, in their dictatorial and dogmatical tone, to decide on affairs of state, to attack, condemn, and reform sacred laws which [illegible] necessary by the [illegible] and by the progress of the human mind. Suffer them also, in their regret for institutions that no [illegible] and destroy

the fundamental principles of society and of government; let them sow the seeds of hatred and dissension in all minds, and, armed with a superior authority, let them goad the people till they tear to pieces and destroy each other for opinions which they themselves do not understand.

How I pity the imprudent policy of those good easy men who strive to procure their recal into our country, under the fair pretext of causing virtue to revive; as if the Jesuits could form a virtuous people! The simpletons!—the ideots!—

have gained, ye thoughtless advisers, you who mislead monarchs by your fatal paradoxes? On whom will the hatred that is borne against them recoil? If ever there come a time when monarchs shall reunite to re-establish them in their dominions, I shall be not the less concerned for those monarchs, and the culpable blindness of their ministers, and I shall deplore the imprudence of kings who lend an ear to the wild discourses of some mere party men.

There are disastrous epochs, during which the spirit of party possesses a whole nation. Such epochs indicate a nation's decline. But when the sacred order of priests has also fallen a prey to this disease, the people are already lost: their death-blow has been dealt. Let no one be mistaken; this eager zeal which animates the priests is not the zeal for truth. All those apostolic excursions I view with suspicion. The restless

ardour of those apostles sometimes leads me to a depth of thought which I dare not fathom. The march of truth is attended with no such bustle, with no such mystery. To take so much pains to remind the people of their duties, is to teach them to forget their duties. All those ceremonies tend to erase from the heart of man the sublime name of the Divinity. What good fruits have been produced by those declamations, and those religious spectacles which have for a long time been incessantly lavished on the people? Just men have no need of apostles. Virtue presides in their hearts. As for the wicked man, who has lost her control, if he do not revert from error by the natural impulse which urges us to that which is good, just, and reasonable, he is miserable; evil is within him, and allows no place for virtue.

But as all that I have hitherto said might

appear somewhat vague were I not to enter on a clearer exposition of my design, I think it due to my readers to make some farther remarks.

Declamations and general dissertations must not be expected in this book; it will contain some facts, truly and precisely stated,—facts which I have witnessed, or which have been related to me by the very persons whom I cite. I will not shrink from avowing, that the desire of becoming acquainted with a Company which was making so much noise in Europe, emboldened me to enter it, without any previous knowledge of its sentiments or intentions. I was received with those marks of esteem and respect which are rarely shewn, except to men of extraordinary merit, or of tried character. Though young, (for I was then only sixteen,) I may venture to say, that I had acquired a kind of celebrity;

and my name was known, not only to the principal Jesuits of France and Rome, but even to some noble congreganists whom I shall mention in the course of this work.

What strange disclosures might I not have published! I have summoned to the bar of public opinion only a small number of Jesuits; there still remain THREE HUNDRED formidable members whom I have not unveiled, but whom I shall unveil at a future time. I have seen their manœuvres; and I am constrained to expose to the public only some facts which are mere trifles compared with those which I for the present suppress. Suffice it to say, that during the time I was among them, I incurred the danger of losing my liberty and life for having been the most candid and liberal of men; the regard, the indulgence, the caresses, the menaces, the persecutions, the outrages of that Society,

all failed to make me view with indifference and apathy, the secret wiles and culpable practices which they employ. At the horrible aspect of those pertinacious and daring men.... (the recollection still makes me shudder).... I averted my eyes through terror; and, on seeing the sanctuary of peace sullied with all the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible precipitation, I crossed that accursed threshold, I exclaimed, "Just Heaven! can any honest man live among them?"

Some persons, who judge only from appearances, or who are resolved always to believe what they have once believed, will accuse me of exaggeration and of bad faith. I am aware of that: I tell them beforehand that it is not for them that I

write; they are not formed for comprehending truth.

To those who shall charge me with calumny, these are my answers: Be they assured that good faith was never a stranger to my heart. Let them enquire at Mont-Rouge; they will find me still freshly remembered. They will there be told what I was, and what I may still be; and I do not fear that a single Jesuit among them will dare to say of me, even in reading this book, "That man betrays his conscience: he publishes falsehood."

PREFACE.

IN treating of the Jesuits, I have constantly employed the names that designate the ranks and the different offices peculiar to the Society. For the information of those readers who may not be acquainted with their particular denominations, I shall here give an accurate description of the hierarchy of the Order of Loyola.

It is well known that the government of this Society is an absolute despotism; that he who has been chosen by the principal members of the Company to govern it, is called the GENERAL; that he is, as St. Ignatius observes, in his letter on obedience,

dependent solely on the supreme Chief whom God has placed on earth; that this supreme Chief, whether he be the Pope or Jesus Christ, (for on that point the letter is not very explicit,) possesses only a limited authority over the absolute master of the Jesuits; and, lastly, that he holds perpetual dominion over all persons who have embraced the institutes of Loyola.

What is the empire of this formidable despot? The world itself: and the dominions of the most powerful monarchs are but its Provinces. He has ministers attendant on him, to conduct the affairs of the Company; they are called ASSISTANTS of the provinces which they severally represent, and from which they are commonly selected; though I have seen it stated that a Montmorenci was once *Assistant* of the province of Germany, and that a Lorraine served in the same capacity for France.

Let it not be imagined that these *assistants* are very numerous; there are fewer of them than there are ministers in the French government. A *general* of the Jesuits cannot endure to have so many scrutinizing observers about him. He has four or five of them, who are *assistants* of the provinces of Italy, Germany, Spain, France, and England; and in these five provinces the whole world is comprehended.

The office of PROVINCIAL is next in rank and importance to that of *Assistant.* Placed at the head of a province, he is obliged to correspond every eight days with his *General,* and to perform a visitation of his province annually, accompanied by the SECRETARY-GENERAL of the province, who is called the *socius* of the Father-Provincial. He, like the General, has his council, which is composed of the Procurator-General,

charged with all the temporal affairs of the Society, and constantly resident in the House of Professed Members; and of two of the oldest *professi* of the Company.

This system of absolute monarchy prevails even in the noviciate, and in the obscurest of the colleges. The superior of each of these houses is called the Rector. At the noviciate he is more commonly called Father-Master. His council is formed of the Father-Minister, charged with the finances, and all the domestic economy of the house; of the Father-Procurator, who exercises the same functions, under the orders of the Father-Minister; of the PREFECT OF STUDIES, and another Father, who has simply the title of *Counsellor*.

In each house there is also a PREFECT OF SPIRITUAL CONCERNS, to whom alone the members of the Society must go to confession, nor can they address themselves

to any other for that purpose, without permission from the Father-Provincial.

All the subjects are not eligible to every grade or rank in the Society. Like any other absolute monarchy, it has its privileged classes, of which there are three,—the PROFESSI, the FORMED COADJUTORS, and the SCHOLASTICS.

Those who have taken the vow to obey the Pope, and to establish, at whatever cost, the dominion of the Society, are called Professed Members (Professi.) They are the depositaries of its secrets; they alone are qualified for promotion to high offices, being eligible as *generals*, *assistants*, *provincials*, and *rectors*; and they alone may be appointed to the charge of RECTOR OF THE NOVICIATE. To use an expression of their own, the Company belongs to them; while those who are not professed members belong to the Company. They constitute, in short, the nobility of the Jesuits.

The next rank is that of COADJUTORS FORMED. This class of the Jesuits, if I may be allowed to continue the parallel, is analogous to that middle class, called the burgesses or citizens, in feudal monarchies. The *Coadjutors*, after taking a vow to render all the assistance which they can give to the Professed Members, in their efforts for the aggrandizement of the Society, are initiated in some of the mysteries, are eligible to some superior offices, but are not susceptible of farther advancement when they have taken the vow of *Coadjutor formed.*

The common people of the Jesuit monarchy is composed of all those who take only the simple vows, but at the same time, bind themselves by a specific vow to receive with submission all the degrees which the Society may be pleased to confer on them, and promise on their oath to enter into the Company; whence it is to be inferred, that though they be engaged by vows, they do

not form part of the Company. Among them may be distinguished two remarkable classes, that of the SCHOLASTICS, or scholars of the Society, to whom all the degrees are accessible; and that of the Temporal Coadjutors, who are destined for the lowest offices, and who can never be priests, but are sometimes employed in important negociations, of which we have seen instances in France, in Italy, and in China.

I trust I have said enough to make myself understood by the reader, and to excite his curiosity. Those who desire farther information, will find it in the *Memoirs of a Young Jesuit from the age of sixteen to that of four-and-twenty*, and in my third work, entitled *the Jesuits of the Short Robe*. These works are not yet before the public, but I hope they will speedily appear. The course of events must not be accelerated; to ensure success it is often requisite to

wait, and expect everything from circumstances; and the circumstances for which I look, have not yet arisen. I have taken care that those works shall be beyond the reach of the brutal fury of party spirit. I have foreseen every thing. Neither imprisonment nor death can suppress them. Whatever may become of me, a faithful hand will communicate them to you, and you will easily recognize in them the man who never shrank from sacrificing his liberty or his life for the service of his country. Would to heaven that my blood could save her from the ruin which the evil-minded are daily striving to accomplish. The grave would be dear to me, if, in going down to it, while still in my youth, I should be able to say, "I have promulgated the truth; and have, perhaps, contributed to the salvation of my fellow-citizens."

THE

MODERN JESUITS.

AIGLE (DE L'), a Polish Jesuit, descended from one of the first families in Lithuania. The wily disciples of Ignatius, who coveted dominion in the North, drew around them all the young nobles, and attached many members of the aristocracy to their Society. Notwithstanding the openness and liberality of his character, and a turn of mind not very religious, M. de l'Aigle found himself enrolled, as it were, without his consent, and was obliged to assume the monkish habit instead of the military costume, which he would have preferred; but the Society always managed to employ him according to his taste and inclination. While the French armies were penetrating into Russia, and while the Jesuits, resident on their line of march, were hastening into the interior of the empire, Father

de l'Aigle alone remained in the houses of the Society with his vassals, to make head against the enemy. He followed our troops for a long time in the uniform of a French soldier; and it is said that he acted thus according to orders transmitted from the court of Russia. Be that as it may, he contributed largely to the overthrow of a French battalion, by information which he conveyed to a general of the Russian armies; and if we may believe the Jesuits themselves, he did more injury to Napoleon than the whole military force of the Czar.

On the expulsion of the Jesuits from Russia, he passed into the Austrian territories, and from thence into Italy, avoiding France as a country not agreeable to him. By an order from the general, however, he was sent to Paris, from whence he proceeded to Montmorillon and St. Anne; and having travelled all over France, retired to Vitry, near Paris, to prepare himself for receiving the superior degrees of the Society. He is destined to govern the western hemisphere. In their American territories, the Jesuits are far from numerous. Those of England can afford them no succour. France, which swarms with Polish, Russian, and German Jesuits, furnishes the forces required for foreign provinces;

bands of female Jesuits have already been sent, and at Mont-Rouge the Society is training missionaries who are determined to brave all the perils of the ocean in order to extend their empire.

BALANDRÉ. Dissatisfied with the employments which he met with in his own country, he went at an early period to join the Jesuits of Russia. By his talents for intrigue, he gained distinction in the Company; was destined for the ministry as a preacher, and was sent into the great cities of Poland and of Russia. From the Gulf of Finland to the Caspian Sea, he had subdued all things to the Society of Loyola, when he proceeded to St. Petersburg, where his intrigues, his seditious discourses, and his anti-social morality, contributed not a little to the ruin of his brother Jesuits.

In 1818, he quitted Poland, traversed Germany and Italy, went to Rome, and thence came into France, where a greater and more important ministry awaited him. The Company, which can so skilfully discern the disposition and talents of each of its children, deemed him a fit person for the French missions. Insinuating, gentle, polite, capable of making every concession to human weakness, in order to attract every thing to the virtue

of the Cross, devising modifications for a morality which admits of none, Father Balandré has already travelled through France, admired by the women and congreganists, preaching chastity without offending delicacy; and austerity without terrifying human nature; in short, like a true disciple of Loyola, becoming all things to all men in order to extend the sacred empire of the Jesuits.

Notwithstanding this, we must regard the morality of Father Balandré as somewhat unsocial. We might ask him in what part of the gospel he has found it laid down as a maxim that it is better for persons to preserve their chastity than to marry; that it is difficult for married people to be saved; that the monastic life is the most perfect and the most evangelical; that to be virtuous, mutilation is requisite; and that faith consists in believing, without previous examination, and with a blind and implicit submission, whatever the priests may impose upon us. Until he shall have shewn us such doctrine in holy writ, he will allow us to doubt his infallibility, as we doubt that of the Pope, whatever his brethren may say on the subject.

BARAT. After a long period of suffering under the sway of the fanatic Paccanari, he returned into his own country, and devoted himself to the

Fathers of the Faith. He was employed in the higher offices of the new society. His brethren, who found him docile, pliant, dexterous, qualified for worldly intrigue, engaged him in a plot, which, had it succeeded, must have cast down Napoleon from the throne. All his efforts tended to no other result than that of causing his own banishment along with M. de Boulogne, whom he had gained over to his party. Father Barat was placed under the eye of the police of Bordeaux. He remained a long time in that town, whither he invited several of his brethren, to occupy a small seminary, which he had obtained from M. d'Aviau, Archbishop of Bordeaux. In 1814, when the Jesuits had no longer any thing to fear in France, Father Barat, in their name, took formal possession of that establishment. He was appointed director; and he was the very man that was wanted for the post. The college was immediately filled with youths from the best families of Toulouse, the Pyrennees, the Gironde, and the Landes. A congregation was formed in the town of Bordeaux, and it was solemnly associated with those of Paris and Rome.

After having for a long time governed the congreganists of the Garonne, Father Barat, notwith-

standing the earnest intreaties of M. d'Aviau that he might remain, was summoned to Paris. He went to teach Hebrew to his young brethren resident at Vitry. A philosopher, a theologian, a jurist, an hebräist, and an ascetic, he was the only man competent to instruct the future casuists who are to decide on human destinies in councils and inquisitions. The zeal of Father Barat is not confined to his brethren; he has spiritual sisters, who share his solicitudes. To save toil and trouble to the Society, he has contributed in an eminent degree to the establishment of the Ladies of the Sacred Heart, and has appointed Mademoiselle Barat, his sister, to be generaless of the order. This Society of the Sacred Heart is for the young damsels and the women, what the Society of Jesuits is for youths and men; they are accordingly called *Jesuitesses*, and I once knew a pupil of the Jesuits who never called them by any other name than *the wives* (les femmes) *of the Jesuits*. In the Society of the Jesuitesses are observable the same pomp, the same pride, the same trickery, the same policy, and the same ambition as in the Society of Ignatius. These devotees carry intrigue to an extreme; that which a Jesuit cannot obtain is often granted to a Jesuitess, and always by means of a congreganist: for

these ladies have their young female congreganists, who go to confer on sacred things in the very vestibule of the place where the Almighty is worshipped.

It is to be remarked, that wherever the Jesuits have houses, the Jesuitesses also have houses of their own; as, for instance, at Paris, Amiens, and Bordeaux. Be it likewise observed, that the greater part of the Jesuits are the sons, brothers, uncles, or nephews of the daughters of St. Ignatius.

The Society having purchased the house of general Devaux at Vitry, established a school of theology; Father Barat there gives lessons in Hebrew; it is there also that he expounds the doctrines of the Jesuit Bellarmine, whose books were burnt on the place de Grève, by order of the Parliament.

BARTHÈS, of Castres. He finished his ecclesiastical studies at Montpellier, and was some time occupied in the ministry of the director, an employment which he exercised successfully in relation to ladies, devotees, and fanatics. The town of Castres seemed to him too narrow a stage for action, impelled as he was by an insatiable ambition. Amiable, sensitive, and of an elevated mind, he entered into the Company of Jesuits in conformity with the genius that animated him.

He at first met with some resistance on the part of his bishop. Father Barthès was not disconcerted; availing himself of the prelate's absence, he came to Paris and suddenly gained permission to enter at Mont-Rouge, the house that had just been purchased from M. Bernard, the master of a boarding school. Under the guidance of Father Gury, M. Barthès studied the science of the Fathers, and was found to be imbued with the entire spirit of the Society. Fired by an inordinate zeal, favourable to the Inquisition, an uncompromising partisan of absolute power, and an accomplished dissembler, he produced such an effect by this union of qualities, that in his favour the statutes of Loyola were infringed. After a ten months' noviciate at Mont-Rouge, he was sent to St. Acheul there to govern the second division which inhabits the Blamont. His conduct has not disappointed the hopes of his brethren, and his success has even exceeded their anticipations; accordingly in deference to Father Barthès the Society seems to have foregone its most ancient usages. Far from appointing another governor in his place at the expiration of three years, according to the regulation of St. Ignatius, who established it in order that his children might be aware that their govern-

ment extends over the whole world, the Jesuits allowed him to remain at Blamont ten years; and there he trains up from their very childhood the men whom he is to govern at the period when he shall have attained to that eminence which his brethren have guaranteed to him.

Father Barthès never quits St. Acheul except for the purpose of coming to Mont-Rouge to refresh his energies in the bosom of the Company which has received him, and to renew the oaths which he has sworn to keep sacred at the expence of his life; faithful to the promises which he has made, it will not be his fault if all the confraternity at St. Acheul do not repair to Mont-Rouge to take the same oaths. This tender father, so anxious for the welfare of his dear children, takes care to assure them that there will be no salvation except for the disciples of Ignatius, and that there will be no happiness in the world until it shall be entirely composed of Jesuits.

BAYARD, born near Amiens. Educated from early youth by the Fathers of the Faith, he regarded society as wholly composed of the impious and the wicked. But his wish was, ere he exposed himself to the malice of the age, to be-

come better acquainted with it, by tasting its pleasures. There are persons who affirm that he was not insensible to the soft charms of love, while he acted as preceptor in the house of a gentleman of Picardy. Father Bayard, weary of an ungrateful and wicked world, resolved to quit it. The first Provincial of the Jesuits, Picot de Clorivière, was then on a visitation in the province of France. M. Bayard presented himself to that redoubted disciple of La Flèche, and was admitted. He passed some time as a novice at Paris in the Rue des Postes, where the noviciate and the house of professed members were united under the austere regimen of Father Varin, and Father Roger. He was soon afterwards sent to the college of Forcalquier. His disposition exhibited a mixture of the romantic, the gloomy, and the melancholic; his philosophy was that of a misanthrope. He believed a disastrous fatality that influences the fortunes of mankind, and this was the reason he assigned for entering into the company of the Jesuits. Harsh towards his fellow-creatures, fully alive to his own interests, he appears, to the attentive observer, a living image of selfishness.

He appears to have become a Jesuit merely for the sake of more easily enjoying pleasures which

it would have cost him some trouble to find in the world. He has taken the vow of poverty; but he does not allow his habiliments to be made of ordinary materials; his apartments and furniture must exhibit some traces of magnificence. Obedience is as repugnant to him as poverty. He is found to be froward and rebellious when his caprices are at variance with what is commanded. The vow of chastity! .... What is chastity? .... Does it exist on earth? .... Is it to be found among the Jesuits? .... I know nothing of that. All that I know of the matter is, that Socrates spoke much of continence, modesty, and virtue. Was Socrates a man of continency? Alcibiades!.... What say you?

After residing two years at the college of Forcalquier, Bayard, accompanied by Father Loriquet, went to establish one at Aix, from whence he soon proceeded to Paris. He performed a short noviciate at Mont-Rouge, and was preparing to become a member of the great council of the Society, when he received orders to repair to Dôle. He quitted the capital with great regret. He had already flattered himself with the idea that he held a distinguished rank there. His former pupil, M. de R. laying his fortune and his credit at his feet, had declared himself his loyal and faithful knight; he

had even given some earnest of generous devotion by sacrificing to his vengeance some unfortunate agents who were not of the Congregation.

BECQUET, born in Champagne. Of his life little is known, though he has long been a superior in the colleges of the Company. He is one of the Fathers of the Faith who were expelled by Bonaparte. He has been first director of Montmorillon and of the congreganists of Poitou; he alone has produced more ecclesiastics than the other colleges of the Society; and notwitstanding all the services which he has rendered to his country, he was succeeded by Father Leblanc and confined to Mont-Rouge, where he was employed in instructing the future directors of the congregations and colleges. Soon afterwards the general, Fortis, placed him at the head of the establishment of the Lower Alps.

The distinguishing characteristic of Father Becquet is paternal goodness; I mean that jesuitical goodness which would embrace you at the funeral pile which itself had raised. Though he resides at a distance from Paris, he watches over his pupils; he refers them to Fathers Ronsin and Jennesseaux, and they are not neglected. The

young ecclesiastics in particular, are recommended to St. Sulpice; and it is worthy of notice that they sedulously adhere to the laudable custom of mental restriction, which they have learned from the Rev. Father Becquet, who is very well skilled in this branch of theology. It is stated, that during our civil discords, Father Becquet, while fleeing beyond the mountains with several of his brethren, was arrested on the frontiers. His jesuitical look caused the officers to demand his papers, and he was summoned to answer the question whether he was not a priest. Not at all disconcerted, Father Becquet turned to his companions, and said with a smile, "Ha! upon my word, my wife will laugh heartily when she hears that I have been taken for a priest." By his wife he meant his breviary, which he kept concealed close to his breast.

BUSSY (DE.) He entered into the Company with one of his brothers, now deceased, who was professor of rhetoric at St. Acheul. It is said that being at once a Jansenist, an unbeliever, and an atheist, a voice from heaven struck him to the ground like Paul on the way to Damascus; and that in conformity with the Divine grace thus vouchsafed, he entered into the Com-

pany of the Jesuits. This new convert is indefatigable in his zeal. He has commenced his jesuitical career by an implacable hatred of all that is connected with the University. According to his notion, it is nothing else than a school of Satan, an aggregate of all that is impure upon earth, the very Asphaltites of all the vices.

If the Society do not reserve him for great enterprises in Paris, it is because they send him into the provinces, to form the future Areopagites who are to crush the heads of that frightful hydra of liberalism which now desolates France.

I know not whether M. de Bussy be of noble or plebeian origin. But I am very well assured, that he hates the common people, and excludes from heaven all those wretches in whose veins the blood that circulates is only vile and slavish.

After his noviciate he was sent to Montmorillon, where he laboured in concert with Father Loriquet, to falsify all our best works, and infuse lies into history. His brilliant and ready wit, his gentle and persuasive eloquence, a specious candour, and a tender devotion to the Virgin, gained him promotion to the honourable places of the Society. At Montmorillon, at Aurai Saint Anne, and at Saint Acheul, he was entrusted with the congregations

and academies, and was charged to present to the great council at Paris, all the persons proper to serve the Society in the different offices of the kingdom.

The regulations and the hours of the congregation were drawn up by Father de Bussy, and he is supposed to be the author of a little book, entitled "*The Month of Mary.*" The Jesuits, whose wish is to reform every thing on earth, endeavour also to reform nature. Considering that the spring is a dangerous period for youth, that the song of birds, the smiling verdure, a milder temperature, a serener sky, and in short, nature at her brightest season, could not but be fatal to virtue, they have established at St. Acheul and throughout all France, the chaste and religious *month of Mary*. In that month, when every thing breathes the sweetness of delight, when all nature seems to put on its new attire of grace and joy, the house of Saint Acheul, and all the Jesuit houses in the world, thanks to the ceremonial of Father de Bussy, resound with praises to the divinity of innocence sung by the congreganists. Prostrate at the foot of an altar decorated with purple and gold, in a temple crowned with flowers, to the sound of intoxicating music, amidst odours of the incense

of Serapis, and their hands filled with flowers and other offerings of nature, the young adepts, whose imagination has been seduced by false illusions, make honourable amends to offended delicacy. Religion of Jesus Christ, is Paganism returning with hasty strides to thine altars, and are the brutified people about to plunge again into that barbarism from whence thou didst withdraw them?

CADILLAC, born in the neighbourhood of Pézénas. He is a man of wit, of sensibility, and of a brilliant imagination. After having pursued his studies with success, and professed superior classes at Montpellier, the young Cadillac came to Mont-Rouge without the consent of his bishop. The tree of disobedience brings forth no good fruit: at Mont-Rouge, the young man did not imbibe the mystical notions, or comply with the life of a devotee; it is even said, and the remark is made in sorrow, that the young novice laughed at the Christian perfection of Rodriguez; thought it unseemly, that, even in the darkness of night, he should undergo the harsh discipline of being beaten on the naked shoulders; more frequently recited his mental orison on the weaknesses of Mary Magdalene, than on the return of the prodigal

son; and complained that his father, Ignatius, too freely sacrificed the feelings of his heart to the chimerical glories of heaven. Yet, as the Society knows how to take advantage of every thing, the young Cadillac was deemed worthy of being admitted into its bosom. He is tolerably well fitted for telling stories to little children, and is said to be rather inclined to be fond of them.

Cadillac could have wished to be sent to St. Acheul; the Company ordered him to Montmorillon, and soon afterwards to St. Anne; from thence he went through Bordeaux, to proceed to the Lower Alps, where the genius of the Provençals eclipsed his own, and that of all his brethren. His ruling passion is travel; and the Company, which indulges all the tastes of its children, ordered him to Paris, and from Paris to St. Acheul, where he became profoundly versed in the science of ultramontanism and of absolute monarchy, which the Society is anxious to restore.

CAILLAT, born in the neighbourhood of Lyons. Since he devoted himself to the Fathers of the Faith, his principal function has been that of missionary. He has already travelled in every part of France, and it has been neither through

want of zeal or exertion on his part, if France has not become either wholly ultramontane, filled with inquisitors, or covered with ashes.

Faithful to the principles of the Society, Father Caillat dooms to devouring flames the impure works of modern philosophy. I was lately informed, that in a small provincial town, he had burnt, during a mission, more than twenty thousand volumes. Publishers of Paris, rejoice, and be zealous defenders of the Jesuits! They provide for you immense profits; but, take care! for if they become conquerors, your ashes, still glowing, confounded with those of the impious books which you have had the audacity to print, will be scattered to the winds.

Not alone on Dupuis, Volney, Rousseau, Voltaire, does M. Caillat diffuse his zeal; our classics, our books of morality, even our histories, are, according to his taste, too revolutionary. A troop of Jesuits is commissioned to re-write our annals, to expunge from our dictionaries those impure words which corrupt manners, and to annihilate all the different systems that so much disturb the world. In concert with Father Gloriot, M. Caillat has already formed a prospectus of the books which may be read by the Christian philosopher who

wishes for instruction. These labours occupy Father Caillat in the mission-house at Laval, and he only comes to Paris to receive orders from his superiors.

CAUSANS, (DE) son of the deputy of that name. It is supposed that he was born in England, though his family was originally from Carpentras. He thought that a bishopric was well worth an officer's rank, or a prefect's place, and he entered into the seminary of St. Sulpice. His profusion, his intrigues, his ambition, caused him to be noticed, even in a school where it was difficult for any one but a prince of the blood, a duke, or a peer, to obtain distinction.

The Jesuits who knew him through the communications of their congreganists of St. Sulpice, resolved to attract him into their Company; soon afterwards, the young Abbé de Causans became the delight of the Fauxbourg St. Germain, and was regarded as the hope of the French prelacy, fully prepared to deposit his splendour and vain glory within the precincts of Mont-Rouge. Endowed by nature with a brilliant fancy, much sensibility and elevation of mind, conjoined with amiable manners, yet destitute of that expansive,

profound, and penetrating spirit which constitutes the great man, Father Causans might have proved a passable bishop, and he will be a formidable Jesuit. He was still at the noviciate of Mont-Rouge, when the Jesuits employed him in the important missions of the Society. He visited all the principal houses in the Fauxbourg St. Germain; and it was at this time that he was sent to the court of our monarchs to promulgate the word of God, on the very day when the king descends from his throne to wash the feet of twelve of his subjects. The applauses of that court, which never applauded a John the Baptist, or an Ambrose, inspired the Jesuits with a hope that they might advance him in the favour of royalty; and, for this sublime mission, they are instructing him in profound secrecy.

CAYET, of Soissons. Fiery, impetuous, fanatical, ignorant, presumptuous, he entered into the Company of the Jesuits, believing that this profession would be more advantageous to him than that of arms, to which he had a distaste. He has travelled through Germany, from whence he has brought home the spirit of prophecy. He confesses the devotees who see visions; and he is

himself subject to ecstacies which elevate him to the third heaven. St. Michael, the archangel, has made known to him, that France will not be happy until the Company of Jesuits, like an army in battle array, shall come to contend with the malignant spirit that desolates her; and he would gladly exorcise all the liberals in France, whom he believes to be possessed of the devil.

However favoured by heaven, Father Cayet must not be deemed austere and gloomy in his devotion; treading in the steps of Escobar and Busenbaum, whom he daily invokes as saints, he knows how to render *devotion easy by the spiritual sugar* which he administers to his babes. The way to heaven, so narrow and difficult, becomes, through his persuasive voice, easy and spacious; keeping of lent, fasting, abstinence, mortifications, humility, all discipline is rigorously required; but all may be accommodated with the spirit of the gospel, when we have the Spirit of God; and Father Cayet, in his ecstacies, learns from heaven even the secret of those accommodations.

We have, however, some fault to find with Father Cayet. He is too indiscreet over the confessions of young children; he may pervert them, by means of his inclination to render them wise.

Numbers of his penitents would perhaps have been ignorant of many things but for his instructions, and he is too ready at revealing the secrets that have been confided to him.

His very doctrine is anti-social. At Forcalquier he wished to refuse absolution to a woman who possessed a house which had formerly been a convent of Minorites; he argued, that she ought to restore it to the Jesuits, as the Minorites no longer existed, and as the law of conscience, as well as that of reason, dictated that restitution.

He has conducted the colleges of Roanne, of Bretagne, of Montmorillon, of Forcalquier, and of Bordeaux; latterly he has requested leave to retire to the noviciate of Avignon; that estate is still more tramontane than Mont-Rouge; there some vestiges, at least, of papacy may be seen; but in the vicinity of Paris!.....

CHANON, born in a small town near Puy, in the midst of the Cevennes. After a wretched progress in his studies, being scarcely able to speak French, Father Chanon exercised the ministry in his department. His voice, his gestures, his discourses, his person, were all so terrible, that he troubled the senses and the reason of women and

children ; but at length discovering, as many others have done, that no one is a prophet in his own country, he came to Paris, and devoted himself to the Jesuits for the purpose of becoming a missionary. In this capacity he has already travelled all over France, constantly preaching in every town the very same sermons. Harsh, vulgar, destitute of education, rude as the rocks among which he was born, and as limited in capacity as the low hut where he was reared, Father Chanon makes it his exclusive labour to raise from their ruins those immense dungéons which pious credulity had constructed for the oppression of innocence, and the avarice of barbarous parents. Our commercial and manufacturing towns are odious to him; in his estimation they are mere dens of wild beasts, because they are not the resort of fanatics. We shall never be well governed until three-fourths of our cities shall be occupied by Capuchins, Minorites, Benedictines, Trappists, Mendicants, Friars of God, Franciscans, convents of every kind for either sex; and until the Jesuits shall have suppressed those perverse universities, and encamped legions of missionaries on Mount Valerian and on Parnassus, on Mount St. Geneviève and on Montmartre.

Since his return from his great missions, Father Chanon has retired to Laval or to Mont-Rouge; there he receives all the female servants and unmarried mothers who are penitents, labouring men, and individuals who do not look for any elevated post, and obtains admittance for them, according to their condition, into the monasteries of the Sisters of the Retreat, the convents of the Trappists, the Friars of God, &c.....

CHATEAUBRIAND (DE), nephew of the Viscount de Chateaubriand. He quitted the military profession to become a Jesuit. His conduct as a member of the fraternity is not yet ascertained. It is well known that he went to perform his noviciate at Rome; he refused, for some reason or other, to perform it at Mont-Rouge.

For some time past the Company has felt alarm at revolutions which itself is secretly fomenting. Well aware that if the people knew its designs, it would fall the first victim of its own mischievous manœuvres, it sends the greater number of its novices into the inaccessible mountains of Switzerland, into the states of the congreganist king of Savoy, and to Rome, under the government of its general. At Mont-Rouge there remains only that formidable

rear-guard which is able to resist the shock of victorious enemies, can die, if necessary, under their blows, or can crush them if they recoil.

Father Chateaubriand is finishing his studies at Rome, where he will wear the habit of a Jesuit for five or six years. He will then return to Paris; and here the Abbé de Chateaubriand, graced as he is by a name which is loved and revered throughout all France, will preach in French churches this detestable doctrine:—that a nation is only happy when it groans under the chains of slavery; that the power of kings is derived from priests; that priests are by right of birth the kings of the people; that the thrones of princes are never secure unless when they depend on the authority of the popes; that a people is never tranquil except when abandoned to ignorance and barbarism; and that Christianity admits only the foolish, and excludes the wise and learned. Genius of Christianity! what answer wilt thou give to this calumniator?

CHAUCHON, son of a peasant in the Cevennes. Destined for the priesthood, as a means of subsistence, he pursued his studies at Puy. His youth was a season of trouble; and the rusticity of his disposition did not preserve him from the gross

licentiousness of his fellow students. When he prepared to receive the degrees befitting his condition, he assumed the austerity of the sage. Thoughtful, gloomy, difficult of access, stern as a stoic, he would have been taken for a philosopher in Greece; among the Gauls he would have been a Druid; in modern France he is merely a country boor.

As soon as he had, by taking priest's orders, secured a subsistence, he found that his wants began to increase and multiply. Unable, however, to gratify his ambition amidst the barren mountains, he resolved to go among the Jesuits. He was received by them; his deceitful mind, his dark and dissembling disposition, caused them to form great hopes of this new adept.

He was ordered to Forcalquier to give lessons in philosophy,—an absurd, anti-social, and misanthropic philosophy. With a speech as rude as that of the peasant of the Danube, this uncouth orator dared to preach on death to some children at the untimely grave of an unhappy young man whom he himself had suffered to perish.* During the whole time that he gave lectures on philosophy,

* See Note A. at the end of the Work.

his hearers might have had cause to say, that his speeches, more mournful than death, ascended from the dreary borders of hell.

From Forcalquier he was sent back to Bordeaux, where his rude and savage disposition fully developed itself. He employed all kinds of means to attain his ends,—flattery, baseness, treachery, violence, all with the same unconcern; and, indeed, what should restrain a man who still maintains the horrible maxim, that it is lawful to kill an enemy of the Society of Jesuits, because he is a nuisance to the church. He is even said to have several times sacrificed the innocent and the virtuous in misfortune, to the barbarous interests of the Company.

His extreme inquietude, his frequent vigils, his perpetual penance, have ruined his constitution; the Society invited him to Mont-Rouge, that he might enjoy some repose; but the air proved unfavourable to his health, and he is gone to Avignon.

CHAZEL (DE), a native of St. Etienne, near Lyons. Being a fellow-countryman of Father Cotton and Father de la Chaise, M. de Chazel wished to enter upon the same career. He met with insurmountable difficulties on the part of his ecclesias-

tical superiors, who were not partisans of the Jesuits; but, equal in cunning to the confessor of Henry IV., and more intriguing than that of Louis XIV., he had recourse to the grand almoner, obtained an almonry in a regiment, and soon afterwards asked and obtained leave to enter into the Company of the Jesuits.

The Society received him into its bosom as a worthy successor of Father de la Chaise. He is receiving instructions in the science of Father le Tellier, until a higher walk in the profession can be prepared for him.

CHEVALIER, a Polish nobleman. Educated among the Jesuits of Lithuania, he there assumed the habit of the order. He had finished his noviciate at Polotsk, and sworn to be faithful to the oaths which he had taken, when a conspiracy, which was to have overthrown the whole empire of Russia, was discovered. The Jesuits, who alone were culpable, were every one of them expelled from the country.

Father Chevalier fled with his brethren through Prussia and Germany, and arrived in Italy, where he received orders from his General to proceed to France. Having been acquainted in Poland

with the principal Jesuits of the province of France, the sole authors of his exile, Father Chevalier rejoiced in this destination. He came to Paris and was thence sent to Bordeaux, to profess philosophy. A partisan of Aristotle, he never taught common sense, though he was an Ultramontane. Obedient to the lessons of M. de Maistre, who wrote solely under the dictation of a Lithuanian Jesuit, he does not imagine that the temporal power of the successor of St. Peter can be disputed, though that apostle never had any earthly sovereignty.

After occupying with great success, the chair of Professor of Philosophy, he was recalled by the Society to Mont-Rouge, to acquire a profound knowledge of these principles: viz. that the power of sovereigns is not of Divine tenure; that it can be conferred by the Pope alone; that he can at his own will raise them to the throne, or depose them whenever they prove unworthy of their elevation; that he can release nations from their oaths of fidelity and allegiance when kings oppress them; and that the sacerdotal throne is the only one that is environed and "hedged" with a safeguard that is eternal.

CLORIVIÈRE, (DE.) A Breton by birth, a Jesuit of the ancient order, and the first Provincial of France. He was studying as a scholar of the Society, at La Flèche, when it was proscribed in all catholic kingdoms. He continued his studies, from a strong presentiment that he himself should raise the Society, whose fall he lamented, from its ruins. Being a priest during our civil discords, he is said to have had the honour of seeing Louis XVIII. in England; it is added, that his majesty promised him that the Society should be re-established if Providence should ever restore him to the inheritance of his ancestors; and if we may believe some of the fraternity, the founder of our constitutional charter, even while seated on a throne surrounded with sceptres broken by the Jesuits, wrote him a letter to assure him of his royal protection.

Be that as it may, Father Clorivière, notwithstanding the iron rod which governed the French nation in 1808 and 1809, collected the scattered forces of the fanatic Paccanari, and endeavoured to re-establish the Society under the false title of Fathers of the Faith. Napoleon, annoyed by this attempt, dispersed them. Clorivière had the hardihood to persist secretly in his design; but the police

of Fouchè was not to be imposed upon, and the new Loyola was put in irons. Through the influence, however, of some powerful congreganists directed by the Abbè Delpuits, and especially that of the Countess of S——, the particular friend of Fouché, Father Clorivière was soon released from prison.

The return of the Bourbons was his triumph. He sounded the trumpet, and from every corner of France, legions of Jesuits suddenly arose and gathered together. St. Acheul, Bordeaux, and Montmorillon were invaded. The Lower Alps were carried by assault. Clorivière wished his native land to have a college, and Brittany had one. Soissons had another; but M. de Beaulieu, wishing to introduce some reform, and preserve his rights of jurisdiction, the Jesuits took alarm, and dispatched a courier to the Father-Provincial, who arrived by the Diligence. The bishop would not yield any of his rights; and Father Clorivière, who would not be commanded, answered in these words, "*sint ut sunt, aut non sint*, and took away his religious brethren along with him.

While Clorivière was promoting the affairs of the Company in France, the Jesuits were discontented. They complained that he went on too fast; that he did not mature his plans, and that he would

assuredly ruin instead of establishing the Society. They therefore wrote to father general Brosososki, at Polotsk; and some months afterwards, in 1817, a Provincial, nominated by the General, arrived from England; that person was the Rev. Father Simpson.

Father de Clorivière received his deposal meekly, kissed the letter of the General, and the feet of his successor, and returned into the order of the inferiors. Having become blind, he used to have his works, which are very numerous, read to him; these works were, "The Explication of the Apócalypse," in several large volumes, remaining among the manuscripts in the house of the professed members; the Explication of the Epistles of St. Peter, of the Discourse at the Last Supper, of the Song of Songs, in which the Jesuit has given all his own ideas as those of the church; the Lives of M. de Montfort and of the canonized Jesuits, in which it is easy to perceive that he must have spoken like a good brother; some poems and canticles which nobody has the courage to peruse, and lastly, some Meditations and Nones, which are not, thank heaven! necessary to salvation.

The Jesuits venerate him as a saint. Father de Grivel is commissioned to write his history in

Latin; and it is affirmed that he has wrought miracles which will entitle him to canonization, after his death.

COULON, a native of the Netherlands. With the revenue arising from a certain benefice which he possessed, he came to Paris to pursue his studies, where he acquired a liking for the order of the Jesuits, which was then no longer in existence. He went to join the troops of the ex-jesuits, who where flocking into the states of Germany and Italy, in the hope of finding a chief who could venture to command them. He enlisted under the banners of the priest Paccanari. This Paccanari, a singular compound of greatness and meanness, of hypocrisy and virtue, of audacity and imbecility, had collected from the different countries of Europe, a considerable number of priests with the intention of re-establishing the Jesuits within the very bosom of that Italy, which had so decidedly proscribed them from the whole Christian world. He would have succeeded, had not his austere rule, and his absolute despotism, disgusted all those who had subjected themselves to him. Some sought an asylum in Russia, among the Jesuits protected by Catherine; others went to England, in which

country were some Jesuits connected with those of Russia; and several repaired to France, where the Abbé de Varin was labouring with the ex-jesuit Clorivière to re-establish the Society. Among the latter was Father Coulon, whose first charge was, after his arrival in the French territory, to travel through the Netherlands and the north of France, and levy contributions every where for the relief of the Cardinals and the Pope, who were then in captivity at Fontainebleau. He performed the same journey a hundred times, from the Netherlands to Paris, and from Paris to the north of France, with the same view of procuring succour for the oppressed pontiff.

Some time afterwards he was sent to the college of l'Argentière, where he had for his pupil the poet Lamartine. In 1814, he was recalled to Paris, and was entrusted with all the affairs of the Province of France. He purchased Mont-Rouge; and it was either in his name, or in that of Brother Louis, the temporal coadjutor, that the contract was executed.

Father Coulon then occupied the post of Father Ronsin, and Father Jennesseaux. The Marchioness of ***, the Countess of ***, and the Duchess of ***, paid their court to him. He officiated

as confessor to all who were in credit and power. Madame C***, whose voice had seduced several emperors, and who was the great attraction both of the court and the capital, had become entirely devoted to him. He had extended the dominions of the Society, and was labouring for its further aggrandizement, when he received orders to repair immediately to the Alps, to succeed Father Jennesseaux; whose prodigality, pride, and obscure manœuvres, had given offence to the Provençals and his brother Jesuits. It was not without pain that Father Coulon quitted Paris, to which he was attached by such endearing ties. But the orders were given; and among the Jesuits not the slightest resistance is ever known. The desire of its founder, St. Ignatius, was, that the Company of the Jesuits should be the grave of every individual's reason and volition.

Father Coulon carried into the Lower Alps that insinuating, fallacious, pliant, accommodating spirit, for which he had been distinguished in the capital. He signalized his arrival by a pride and pomp of ostentation which astonished the whole town. He secretly, but rancorously, persecuted all those who did not come and pay their court to him. M.

Brault, the sub-prefect of Forcalquier, was even disgraced through the intrigues of Father Coulon; and I have been assured that this Jesuit caused M. Brault to be burnt in effigy on the day of his departure, in anticipation of a time when he might burn him in propriâ personâ. I may add, that I have myself heard Father Coulon, and all the Jesuits of the Lower Alps, and they every one spoke with horror of M. Brault, who was ever an honour to the magistracy, and to literature.

Father Coulon was accused of being fond of parade, and addicted to the luxuries of the table; several persons, indeed, affirmed, that he used to take a large cup of chocolate before mass; and that to console himself for his exile from Paris, he chose to call his house of Forcalquier, by no other name than his palace of the Tuileries.

After having long solicited his recal to Paris, he obtained it at a period when the Society was preparing to make an exertion of its power which should be felt throughout Europe. On his journey, however, an accident detained him at Avignon, where he was nominated procurator of the temporal affairs of the noviciate. He is entrusted with the direction of the ladies and congreganists of that

town; and maintains a spiritual correspondence with women of distinction in Paris, especially with the Countess of S-* * *.

DALBY, born in the neighbourhood of Chambéry, in Savoy. His state of health is such as to call forth all the tender cares of the Carmelites and Visitandines, nor is the cause of its decline exactly ascertained. The general belief is, that it has been much affected by study, by constant meditation, by his love of virtue, and his zeal for the Society, though he is strongly of opinion, that all the diseases of the age originate solely from excess and dissipation.

The Society, however, has employed him at Montmorillon, and at Dôle; and has recalled him to Paris to complete his theological studies. Educated under a tramontane clime, Father Dalby has not abandoned his early notions in the liberal country of Gallicanism. He declares, that should he ever be an Inquisitor, he will make a superb *auto da fé* of the propositions of the French clergy of the charter, and of all the revolutionary constitutions which have recently inundated Europe; and were it not that the Company moderates his zeal, he

would travel even into India to preach a Crusade against the Greeks.

We would also recommend Father Dalby to be moderate, and to restrain the tendencies of his imagination; since by suspiciously imputing depravity to youth, he might very possibly render it more depraved. If he would render young people wise, let him believe them to be good; if he would make them wicked let him suspect them of wickedness.

Let him also abandon the systems of Lavater and Gall, for we have no faith in them. If we had, we should regard him as a fanatic, a very malignant and dangerous person; and we would gladly believe him to be a worthy man, whose errors arise from want of judgment, and of education.

DEBROSSES, born near Brussels, in the Netherlands. He was one of those disturbers of the state whom Napoleon caused to be expelled from his dominions. It is thought, however, that he did not go out of France, but lived in the neighbourhood of l'Argentière, and secretly exerted himself for the re-establishment of the Society.

That result accompanied the return of the Bourbons; and Father Debrosses went to found the college of Bordeaux. From the very commencement of that establishment, he was opposed to the Sulpicians, who, like the Jesuits, were ambitious of universal dominion. He also accused the Count de Tournon, prefect of Bordeaux, of not protecting the Company; and it is said, that he strongly solicited Father Ronsin to procure a congreganist prefect to be sent to him. His solicitations were silenced by the nomination of the Count de Breteuil; and the government, which never allows itself to be influenced by the Jesuits, could not have made a better choice.

Zealous for the diffusion of knowledge, Father Debrosses has written several works; among which is distinguished the book entitled "*Devotions to the Holy Angels*;" which he dedicated to the duchess d' Angoulême, though he had previously dedicated it to the Queen of Heaven. He also intends to put into French verse, the Catechism,—the Spiritual Sugar,—and the Christian perfection of Rodriguez.

In conjunction with Viscount de B., Count de M., the Duke de M., and the Marquis de R., he is labouring to prevent the reprint of pernicious

works of former ages; and the Society of the Jesuits, who hold it to be an important duty to banish from all libraries that fatal literature which enlightens mankind, and gives prosperity to empires, have recalled Father Debrosses to Paris, in order that he may occupy himself exclusively in that unparalleled project which is again to involve nations in the darkness of ignorance and barbarism. An attached friend of Father Debrosses told me lately, that his aim was the abolition of that freedom of the press which is the scourge of monarchies and of tyrants; the suppression of all public libraries and reading rooms, where the people obtain instruction at little cost; the diminution of the number of booksellers; and the restriction of all studies in literature and the arts, within the narrow circle of priests, and men of elevated rank.

While Father Debrosses was at Bordeaux, he obtained the archbishop's permission to exorcise a poor woman, whom he supposed to be afflicted with a nervous disorder. All the Jesuits discovered miracles, where nobody else could perceive them. They drew up long memorials of this affair to which they wished to obtain the signature of prince Justiniani, the nuncio of Spain, who was then at their house in Bordeaux. The nuncio refused to

sign them. The superstitious Jesuit continued his exorcisms in spite of medical science, common sense, and reason. But as the devil would not quit the body of the unfortunate woman at the menaces of Debrosses, the Provincial, to save the honour of the Company, ordered the holy man to Paris, leaving the patient in convulsions still more violent, and also in the persuasion that she was tormented by the evil spirit.

Father Debrosses is neither a man of mind, nor a theologian, nor a man of business; he is merely a poor, proud, and bigoted devotee: but this is enough to constitute a perfect Jesuit.

DELVAU, canon of Namur. After completing his studies in the academy of M. Liantard, at Paris, he applied his mind to the law. Though a congreganist, he could find nothing satisfactory to his ambition. In rank, wealth, and talents, he was eclipsed by other competitors. He, therefore, entered at St. Sulpice, in the hope that his abilities, which the world rated at mediocrity, would be deemed superior among ecclesiastics, who are not always men of great genius. He was not mistaken. It was immediately announced that his vocation was an extraordinary effect of grace, and that he

was destined by Providence for important achievments. He believed this, and aspired to celebrity. He studied theology, of which he understood little, and in which he did not believe; but his efforts were in some degree successful. He acquired distinction, and that was all he wanted. On leaving the seminary, he returned to Namur, his birthplace, where his reputation had preceded him. He was appointed canon and superior of the little seminary; but this distinction did not satisfy him, and he sought a greater by applying to the Jesuits. He was well received, the Jesuits being at that time few in number. He performed his noviciate at Mont-Rouge; and attracted notice by his zeal, and his progress in the science of the Society. It is said that, in a lecture on piety, in which mention was made of that inquisitor who dared to pursue the ashes of Charles V., even to the sanctuary of the tomb, Father Delvau exclaimed, "were I an inquisitor, I would not wait until kings were dead, in order to punish them, I would put them all to death on their degraded thrones." These words electrified the whole fraternity at Mont-Rouge, and inspired them with great hopes, which were not disappointed by the subsequent conduct of Father Delvau. Having been sent to Aix, in

Provence, he proved a faithful servant to the Company; and in recompence of his exertions, the general, Fortis, desired that he should be placed at the head of the college. A miser, a dissembler, a cheat, a man who could conceal his hardness of heart under a semblance of mildness which might have deceived the most experienced observer; who could trample down innocence and good faith to ensure success to his cause; who, capable of inordinate hatred, could immolate without mercy the object of his wrath; and could tolerate the most insupportable vices, provided his passions met with implicit deference; audacious, without rashness; and proud, without that haughty disdain which is ever repulsive: alike fitted for all the virtues and for all the vices; he had no qualifications which were not necessary for the successor of two men who cannot be paralleled, Father Loriquet and Father Dutems.

In the estimation of the Jesuits, nothing is more sacred than that which in any way tends to advance their fortunes. Though they can scarcely be said to believe in miracles, or in revelations, or in the infallibility of the pope, they will incessantly preach these dogmas so long as they can impose upon human credulity. Hence, to exalt the glory of Father Delvaux, they relate that a short time

ago, during the first days of the festival ordained to celebrate the beatification of the Jesuit Alphonso Rodriguez, Father Delvau went to see Father Rondeau, who, labouring under a severe pulmonary complaint, had been long deprived of sleep. He commanded him to get well and compose himself to rest. The disorder immediately subsided; and a gentle slumber stole over the old man's eyelids.

The whole Company called this a miracle, and no one could have seen it but Father Delvau.* Father Rondeau was, doubtless, very ill; but had he not been employing efficacious remedies? Might he not, on arriving in Provence, have experienced the mild influence of a pure and serene atmosphere? Might not his imagination, fertile in chimerical conceptions, have brought on the miracle as well as the disease? This is what the Jesuit was not inclined to tell us.

Father Delvau still resides at Aix, occupied, it is said, with some work on morals and religion. The Society of the nineteenth century seems disposed to bequeath to posterity its Escobars and its Marianas.

DEPLACE, of Lyons. Naturally of a lively

* See note B at the end.

imagination, of tender feelings, and of but moderate talents, Father Deplace thought that the love of display and the ambition of making a brilliant figure might atone for the want of great abilities. Destitute of invention, profundity, and that ease of expression which constitute the orator, Father Deplace has only the miserable merit of recollecting other men's thoughts, and of uttering them with the same assurance as if they had been the fruits of his own genius.

The Company, which dislikes men who think for themselves, and which excludes them from its bosom, judged the talent of M. Deplace to be of a superior cast, and adapted to its designs; he has accordingly been appointed professor of rhetoric at Montmorillon, at St. Anne, and at St. Acheul; and on the occasion of the jubilee at Paris, he was recalled to the capital, for the purpose of expounding the maxims of the Jesuits, and the doctrine of the tramontanes, from that sacred pulpit which ought never to resound with other precepts than those of peace, moderation, and truth.

Great astonishment was felt on hearing the Jesuit Deplace preach a doctrine which is not that of Jesus Christ. His hearers were well aware

that it was to be found in the works of Father Surin, of Guignard, of Berruyer, and of Father Hardouin; but it has not been found in the gospel; and the gospel is the only book for Christians.

After the jubilee, Father Deplace retired to Mont-Rouge. He there deplores the imprudence of M. d'Hermopolis, who has avowed the existence of the Society. We are assured that he has prayed and fasted for the soul of the minister, that he despairs of his salvation, and that he invokes the shade of the generous Catherine of Russia to diffuse her spirit of wisdom among the members of our cabinet. Aided by his brethren, he prays to heaven for the return of that epoch when the League may again be preached. His sermon is already composed. In that discourse it is well known that he will preach of toleration and mercy before the funeral piles and scaffolds which he will have ordered to be raised. The list of proscription is already made out. It contains the name of a great prince; it contains those of Benjamin Constant, of Casimir Périer, of Girardin, among those of some Gallicans whom we may not venture to name, and no doubt is entertained that the second massacre of St. Bartholomew will in no wise fall short of the first.

DESROSIERS, a native of Rouen, one of the oldest members of the Company. He is a Coadjutor formed, a grade ranking next to that of Professed Member. While he was yet a young man, he went into Russia under the general Brosossoski, to imbibe the true spirit of the Society, which he possesses in perfection. Ambitious, intriguing, perfidious, rigorous even to barbarity, he superadds to the usual qualities of the Jesuit the craftiness of the fox. The Society confided to him in Russia even its own children, for the formation of their character.

At the epoch of the Company's disgrace, he returned into France with some Polish Jesuits, and took refuge in the Lower Alps, where he has directed the consciences of the Provençals.

Father Desrosiers is a painter; he occupies himself occasionally in executing pictures for the temples and houses of the Society. His productions, however, are faulty in composition, drawing, colouring, expression, and, want that quality called the truly beautiful, which is the criterion of talent. Besides, the Society condemns whatever is hostile to delicacy. According to a solemn decision of its theologians, the exhibition of the Passion on a stage, or in a picture, is a crime. They accordingly intend to reduce to ashes all the impure books of modern

philosophy at the feet of those indecent statues which they will cause to be beaten down, by the hand of the common hangman.

Let us, however, be grateful that there are some ingenuous and well disposed minds, and that every voice has not voted for the destruction of the fine arts. In deference to the example of some enlightened men, and especially of the Duke Mathieu, the masterpieces are preserved. A change of name and the expence of some slight drapery, suffice to render them objects of adoration; and, thanks to these expedients, the Venus impudica has been transformed into the immaculate queen of heaven; Daphnis on our altars is worshipped as the well-beloved disciple, and the god Priapus, also serves to represent one of the saints.*

DRUILHET, a native of Orleans. He has long been director to the ladies of the capital; and he particularly devoted himself to the sanctification of those of the Holy Heart.

It has been remarked, that Father Druilhet,† whose words fall softer than dew that descends from the bosom of Aurora into that of a lily that is athirst, frequently repeats the sweet name of hus-

* See note C at the end. † See note D.

band to the sacred vestals of Christianity. The congreganists of the public offices were no strangers to him; and if his zeal did not lead them straight to heaven, it at least conducted them to worldly eminence.

The Society, which always dreads lest its children should form any earthly attachments, withdrew Father Druilhet from the agreeable scenes of the capital, and sent him to the Athenæum of St. Acheul. There Father Druilhet distinguished himself by his shrewdness, his vanity, his ambition, and that look of accommodation which the Jesuits can so easily assume; he gained the good graces of the ladies who came to St. Acheul, as well as those of the bishop of Amiens, who had him to preach in his cathedral.

On the death of the Duke de Berri, M. de Bombelle sent for him to Paris, to preach the funeral sermon of that prince before the chevaliers of St. Louis; but this arrangement was countermanded by superior orders, and Father Druilhet was obliged to confine his discourse to private circles and prayer-meetings.

His success in governing the affairs of the Company gained him the encomiums of the general, Fortis. He was summoned to Paris, appointed

general secretary of the Province of France, sent as minister plenipotentiary into the different states of the Company, and ranked next to the Provincial. In 1824, he went with Father Godinot on a visitation through the Province of France. At the request of M. de Dampierre, he repaired to Billom, in Auvergne, to visit the different places; but it should seem that the poor country of Auvergne is not jesuitical; it has given birth to Pascal, de Pradt, and the Count de Montlosier; that is enough to render it unworthy of the Company. Father Druilhet, having returned from his travels, resides at Paris, where he is occupied with the correspondence of the Society; I am well assured that this correspondence is not carried on through the post; the Company has always its couriers and its orderlies; and I have heard a Jesuit of Mont-Rouge declare, that very frequently ambassadors in foreign courts are merely couriers for the Jesuits.

To extend the kingdom of God, Father Druilhet has extended the dogmas of religion; he acts as confessor, by letter, to several great personages in different nations. This privilege was obtained for him by the credit of his General.

DUMOUCHEL. After having made excel-

lent progress in his studies, he entered his name with the Fathers of the Faith. A profound mathematician, a great naturalist, a skilful astronomer, he would scarcely have been noticed at the Observatory; he wished to shine among the Jesuits. He is said to have perused in the volume of the heavens, the destinies of his brethren, and to have discerned indubitable signs of the triumph of the Society.

In 1817, he was sent to London, on the Company's affairs, and was afterwards employed at St. Acheul, where he trained up some astronomers and naturalists, who were skilled in soothsaying, and in working miracles.

The Jesuits of Rome having obtained from the Pope the Roman college, desired the general Fortis to appoint the astronomer Dumouchel to the Province of Italy. Father Fortis granted their request, and the Province of France was obliged to part with the only clever man whom it possessed.

DUTEMS, born near Montdidier in Picardy. The Fathers of the Faith among whom he pursued his studies, discerned several excellent qualities in him, and conferred on him the habit of the order.

Devoid of all talent but that of intrigue, he was

raised to the most important posts, and he very soon manifested the extent and nature of his capacity. A cheat, a liar, an hypocrite as consummate as man can be, concealing a mind the most daring and depraved, under the semblance of indifference and simplicity; an atheist from necessity still more than from conviction and from sentiment; without virtue, without talent, without character, yet at the same time a prey to that cruel jealousy which renders all mankind odious to him, Father Dutems could not fail of success in a society where vows are made to dispense with all real virtue, all sincere conscientiousness, provided those specious virtues be assumed, which are calculated to impose on the world, which the Society is determined to govern.

After having passed some time at Montdidier, as a novice in preparatory exercises, he was sent to Forcalquier, where he filled different offices, constantly detested by the young people of whom he made game, and despised by his brethren, of whom he was jealous. About the year 1820, he performed a journey to Paris, which was highly important to the Company. From thence he was sent to Aix, to Marseilles, to Avignon, as a negociator of secret affairs; and he affirmed that he

was come to lay a foundation stone for an immense edifice, which the power of man should never overthrow.

In 1821, he, in conjunction with M. Loriquet, founded the college of Aix; M. Loriquet, dissatisfied with the Provençals, departed for Mont-Rouge, and was succeeded by M. Dutems. His conduct, his morals, his systems, and his ministry, are alike inexcusable; by persecuting the pupils in their innocent attachments, he perverted them into rakes and libertines. His leading maxim was, that to make men wise, all the sentiments of love that exist in the heart should be stifled; that friendship having been the cause of all the evils that desolate the earth, man must be rendered indifferent to every thing, in order that he may become virtuous. The system of denunciation was the principle of his policy. Shamelessly and faithlessly betraying those secrets which are held most sacred, and which religion has declared to be inviolable, it is not astonishing that he should have classed treachery and imposture among the virtues.

In 1825 he was recalled to Mont-Rouge, to prepare himself for receiving a higher degree,

and from thence he went to St. Acheul, where he officiates as Father-Minister.

EDWARD, DE * * *, a Scotch nobleman. He always concealed his name from his brethren; the superiors alone were acquainted with it. He was formed to be a soldier rather than a Jesuit. Accustomed to hunt the savages in Canada as men pursue wild beasts, he resembles rather a plumed Iroquois than a member of the Romish church. Having, however, the advantage of a great name, with some fortune and credit, he was received with much eagerness. He came to Mont-Rouge, and after some time passed in noviciate there, he was recalled to his native land by Father Plowden, the Provincial of the Province of England. Though he has renounced the goods of this world, by the vow of poverty, Father Edward, still mindful of his birth, would have his dress made of fine cloth, and wear none but silk handkerchiefs. It is easy to see that he is not quite content to exchange a baron's coronet for the Crown of Thorns.

FERRAND, of Franche Comté. This is per-

haps the first Jesuit who ever owned that his heart was once inflamed with profane fire. The god of love was the deity whom he adored in his youthful days. After having been a law-student, a soldier, a man of the world, a penitent, and a disappointed lover, he resolved to withdraw from the world. The Society of the Jesuits, like Noah's ark, receives every creature within its bosom; and Father Ferrand was admitted to the noviciate. A soul of great sensibility is a great advantage in favour of a novice, and Father Ferrand soon distinguished himself by his love of God, his affection for the saints, male and female, in Paradise; and the flames which burned within him were so intense that it was found necessary to apply wet linen to his chest. After these favourable manifestations, the Society sent him to St. Acheul as professor of rhetoric. At present, Father Ferrand is rather frigid; he has neither fire, fancy, nor genius, and yet he is one of the first men of intellect in the Society. From St. Acheul, Father Ferrand went to Aix, as professor of philosophy. In his systems there is scarcely a particle of common sense, though that is what he should teach. A rhetorician rather than a philosopher, he was then occupied, under the direction of Father Loriquet,

on an edition of Boileau, in which he took great care to retrench and mutilate such verses as were unpleasing to the Society, to expunge the greater part of the satire on women, and especially the epigrams on the reverend Fathers in God.

In justice, however, to the merit of Father Ferrand, it must be admitted that he is sincere; he avows that the ambition of the Jesuits has been, and will be, their ruin; and that this passion is so deeply engrafted into their souls, that it cannot be extirpated.

In 1822, Father Ferrand went to Mont-Rouge, and afterwards to St. Acheul, where he was made a priest. The Company intend him to be another Father Bouhours. At the school of Mont-Rouge he was instructed to flatter the great, to cultivate their good will, and strive for the aggrandizement of the Society. His first essay proved very successful. M. Dupin arrived at St. Acheul, and he was another of those men whom they wished to deceive. It was necessary by a very simple though very dexterous policy, to obtain leave to celebrate the arrival of this famous advocate. An opinion has been propagated that such leave is only granted to princes, because even princes are seen at St. Acheul. What was to be done? Father

Ferrand paid a compliment which concluded pretty nearly as follows: "he is not indeed a prince by descent, but is he not the prince of orators?"

FONTAINES, (DE), a native of Mans. He was a young Jesuit when the Company was expelled by the Duke de Choiseul. He had studied at La Flèche; and before he went into exile he was initiated by an aged father in all the mysteries, usages, and rules of the order, that he might preserve them. He retired into England, where he lived with some banished Jesuits. He maintained a constant connection with the Jesuits of Prussia and Lithuania, and without any authority, without a legitimate existence, and even without consistency, he proceeded to make proselytes, and collected a small noviciate which might be deemed considerable in regard to the persons of whom it was composed.

When the Society began to establish itself in France, he went over to join it, and was the first superior of Mont-Rouge. Until then, the Society in France had been ill organized; the Fathers of the Faith, mingling their own notions with those of the true Jesuits, had formed a monstrous body, possessing all that renders the Jesuits formidable,

and combining the spirit of fanaticism, with the active force of the most daring conspirators, Father de Fontaines abolished all the regulations of the Fathers of the Faith; supplanting that blunt virtue for which they were distinguished, he introduced the shrewd, politic, and insinuating spirit of the Jesuits of Louis XIV. He even abolished that title of "Fathers of the Faith," which was actually offensive to jesuitical ears.

He was very fond of the game of chess. He played often with some young novices who were his favourites; and his play, like that of Pyrrhus, faithfully represented all his projects, and the whole course of his ambition.

At the epoch of the Duke of Berry's death, all Mont-Rouge was alarmed lest a sanguinary revolution should again cover France with ruins, slaughter, and carnage; but Father Fontaines calmed their agitation by the following discourse: "my children, let not fear possess your hearts, neither let anxiety ever penetrate into the asylum of virtue. Fear belongs only to the vulgar; the hearts of the truly great are astonished at nothing. Since the world became subject to the sway of mortals, it has been exposed to vicissitudes and accidents without number; kings have always been

the oppressors of nations; nations have overthrown kings; priests alone have stood erect amidst these convulsions. The event which alarms you, is not of a nature to destroy your projects; it will even hasten their accomplishment; Europe is weary of the servitude which it has so long endured. It is about to banish to the new hemisphere that murderous policy, that disastrous urbanity, that depraved civilization in which nations pride themselves, and which are but so many fatal indications of approaching decay.

"Nations are approximating to a new reign; and the human mind, which like the ages that are gone, cannot retrograde, demands another order of things. The institutions of the Society are about to supersede other institutions; the kings that now reign, are about to be succeeded by other kings. Intead of all those thrones erected by tyranny, will be established others more just and more stable. All nations will be incorporated, and will form a single family; they will all have the same God. The wide world will be the temple in which they will offer up to him their adorations. Their kings will be their priests; and their sacrifices will be as simple as nature herself, who presents to them the means of sacrifice; then, and not till then, O

fortunate nation, shalt thou see days of innocence and happiness."

These words restored tranquillity to those young novices who had already offered at the foot of the altar, the sacrifice of their lives.

For the instruction of his brethren, Father Fontaines has written works inculcating a morality which is not that of the gospel. Its pervading and predominating spirit is pride; it enjoins selfishness, ambition, and the love of sway, though the precepts be covered with a veil of mysticism; and it is not difficult to trace in them the language of an initiated disciple of Loyola, whose mind is charged with mysteries which he would not as yet make known.

FRESSENCOURT, a native of Rheims. He is one of those men who are formed to be all their lives ignorant and obscure, for ever incapable of possessing good sense and reason, or of being useful to their fellow creatures. But the Jesuits can turn every thing to advantage; and if Satan, who is fit for nothing but to be cast into the flames, were to come upon earth, they would contrive to make him do some good for the Society.

turned to France with a great number of his brethren. He was at first sent to St. Acheul, where the severity of his principles created him enemies, and he was exiled to the banks of the Garonne, where his austere temper gains him no better regard from the persons who are about him. He is rather of a morose disposition. How is it possible for men to be contented, who have lost the fertile plains that are watered by the Dura!

GILLES, a native of la Lozère. He exercised the ministry at Mende, where he had the reputation of being an enlightened, a severe, and an ambitious man. Having soon become disgusted with his profession, and being desirous to eclipse the Abbé Fayet, his countryman, he resolved to assume the habit of the disciples of Loyola. He repaired to Aix, where the Jesuits made him professor of humanity. He was pronounced to be a clever man, on his outset in the jesuitical career. He proved himself at once the very person that could be wished for, since he united the most refined dissimulation with a domineering spirit, and an uncommon subtlety. He had no zeal except for the Society, and he became the enemy of all our social institutions; his very doctrine was no

onger orthodox. In the church of the Little Seminary he preached, among other scandalous maxims, the notion "that it was better to receive the communion unworthily, than not to receive it at all;" and a correspondent in that country informs me, that his suggestion was literally adopted by his own penitents, who dared not unburthen their consciences to him so freely as to his associates; for Messieurs, the Jesuits, maintain that the secrecy of confession may be divulged when the safety of an empire is at stake; this principle they support by the authority of St. Thomas, who asserted it, and they conclude that for the good order of a house, for the welfare of that Society, which so effectually serves the church, it is equally allowable to betray secret confession.

As Father Gilles had performed no noviciate, he was sent to Mont-Rouge to be instructed in the great mysteries. During his noviciate, he frequently went to preach at the Bicêtre and at the Salpêtrière with others of his brethren, who sedulously recommended the young Almoners to ply the eminent physicians, whom they knew to be rather inclined to materialism.

The Society is not willing to leave any class exempt from its domination; its grand aim is to con-

quer the whole world; slaves, artisans, men of property, grandees, princes, all must be subjected to it; and in its noviciate department, it prepares men for all conditions in life; for devotees, it will adapt devotees; for worldly men, it will adapt men of the world; for military men, men of decided character; for scientific men, men of science; for atheists, it will also provide atheists; ever maintaining the precept of St. Paul, "to become all things to all men, in order to gain some." It was thus that Alcibiades chose to be rude and laborious at Sparta; in Ionia he was the most voluptuous of men; among the Thracians no one was a better horseman; in the court of the king of Persia, he eclipsed the pomp and magnificence of all the courtiers. Athenians!....look to yourselves.

GLORIOT, of Franche Comté. As the grand design of the Company is to unite all nations into a single family, under the sceptre of the Sovereign Pontiff of Rome, it was requisite that, in the province of France, there should be one man entirely devoted to the instruction of priests who govern the people; Father Gloriot was destined to this office. A skilful controversialist, a profound theologian, well versed in the philosophy of the schools,

Father Gloriot has already travelled over all France, with great applause from the clergy and the people. Faithful to the maxims of the Society, Father Gloriot rejects the principles of our Gallican liberties, regards them as impious, blasphemous, atheistical and execrable by all mankind. Notwithstanding, were it requisite to sign them, Father Gloriot and all his brethren might be capable of such an act. They were able to perform it under Louis XIV, and they may also perform it under Charles X.

The princes of the earth have no authority over the spiritual power; whence it follows, that those princes who call Priests, and especially Jesuits, to account for their doctrine, usurp a right which they do not possess, and that falsehoods may be told in order to elude their vengeance; this is what the Jesuits have done, and such is their principle.

Father Gloriot upholds other principles still more dangerous; his religion is that wretched religion which would divide a people against a people, almost as tigers are divided against lions. "It behoves you to avoid," he exclaimed to us in a southern province, "you must avoid all enemies of the church, all men who do not practise their religion, and who acknowledge no other duties than those which are dictated to them by reason, by phi-

losophy, and by human wisdom." He would have us regard all liberals as the precursors of Antichrist, and he proves his position by texts from St. Paul, St. John, St. Jude, and all the sacred writers.

We would ask Father Gloriot if it be in the morals of the Gospel that he finds that doctrine, which is worse than absurd. The Gospel is a book of peace and charity; and the doctrine of the Jesuits is only calculated to disturb mankind, and to excite revolutions among them. The doctrine of the gospel is adapted to the heart of man; all men would love it, if the Jesuits and the missionaries did not interfere for the purpose of supplanting it by odious maxims, which are repugnant to every heart of right feeling.

GODINOT. He was employed, under the reign of Napoleon, in the college of l'Argentière; and when the emperor had dispersed the Fathers of the Faith, no one rightly knows what became of Father Godinot. We are assured that he was sent into some foreign kingdom, on a secret mission, concerning the affairs of the Society, and that he went to solicit the protection of a powerful prince, whose states are contiguous to France. Although Father Godinot did not entirely succeed

in his negociations, and was even the cause of a considerable loss of money, sent by Rome to the Jesuits of France, for the purpose of sustaining them in their outset, the Father-General Fortis has appointed him Provincial of France, in the room of Father Richardot. In entering upon his ministry he has performed acts characteristic of unlimited power. Less skilful, perhaps, than his predecessors, he has nevertheless augmented his Company, and consolidated its establishments. At Dôle and at Avignon, he has founded two considerable houses; and in spite of M. de Montlosier he has travelled through Auvergne, where he is to erect an edifice not to be shaken.

Speaking of Auvergne and of Billom, we may just mention, that Messieurs, the Jesuits, have there found a picture, which in their own eyes is of inestimable value. It represents a large ship filled with Jesuits, Cardinals, and Popes; there are also some unfortunate Protestants. The Jesuits are the captains, the sailors, the rowers; in short, they do every thing that can be called working the vessel. You see them throwing overboard every wretch who will not go to mass and believe in the infallibility of the pope; and driving them off with heavy blows of their oars from the ship which they

strive to regain. I asked a Jesuit to explain to me this picture; he told me that the members of his Company were charged to guide the church, and to combat all those who separated from her; that if they returned into her bosom, they would receive them on terms by no means hard; otherwise they would sacrifice them without mercy, for the safety of the rest of the faithful, and for the advancement of religion.

On the nomination of M. Tharin, as preceptor of the Duke of Bordeaux, Father Godinot, accompanied by his secretary, and by the superior of the Rue de Sèvres, went to congratulate the prelate in the name of the Company. The interview was rather long. M. de Strasbourg has been several times at the house of the Provincial, who has frequently sent to him Father Jennesseaux. Of the motives of all these visits, little is known. It is said that M. de Strasbourg demands Jesuits for his diocese, and coadjutors in the education of the descendant of Henri IV. Yet, dismayed by the clamours of the people, Father Godinot has ceased to receive novices at Mont-Rouge; they are sent to Avignon, or to Fribourg, or to Turin, or to Rome; hence it is that the Society of Jesuits can never become extinct in France;

they may be exterminated at Mont-Rouge, but numerous battalions will traverse the mountains to fight over the still glowing ashes of their defunct brethren.

GRAVIER, a native of Draguignan, in the department of the Var. He thought himself appointed by heaven to lead mankind to wisdom and virtue; therefore, in fulfilment of this sublime destination, he resolved to join the Jesuits, and came to Paris to present himself to the reverend Father Picot de Clorivière. He was examined, and received with the approbation of the whole Society. Without having performed any noviciate, he went into Provence, where he became professor of rhetoric. After the example of his spiritual father, Ignatius, who would never repeat the verb *amo* without adding the word *Deum*, Father Gravier, in his fervour, always seasoned his lectures with precepts and maxims taken from ascetic books, from sermons on judgment and hell, and from examples found in the lives of monks and religious men in the age of the hermit Paul, and of the seraphic Theresa. Father Gravier however, found by experience, that no one is a prophet in his own country. In vain did he try to

evangelize his fellow-citizens; they would not believe in him; and the Society, which will ever have all its children usefully employed, summoned him to St. Acheul, where he was invested with the powers of a father-minister. It is said that he was beloved there by all his disciples, with the exception of some intractable, independent, atheistical, and liberal spirits. By his brethren he was revered, though not excessively beloved; he was found to be misanthropic and rigorous in his discipline; he would meditate for days together before a picture representing eight Jesuits prostrate before their father Ignatius, trampling under foot sceptres and diadems. It is even said by some persons, doubtless maliciously, that they also trampled down a fleur de lys, the emblem of modesty and simplicity; and he was accustomed to collect from his meditations the following maxims: "that the Company of Jesuits was alone able to govern mankind; that the kings of the earth raised their thrones solely from the blood of the people, and the tears of the afflicted; that, in contempt of the gospel, the majesty of princes is surrounded exclusively with a magnificent array of vice, profusion, luxury, selfishness, far-sighted avarice, and refined voluptuousness; that if the

people were corrupt, it was solely because the great taught them to be so; that social institutions, sanctioned by the blood of nations and the slavery of free-men, were outrages against the nature, the reason, and the inviolable liberty of every intelligent being; that all human institutions, and all the laws invented by society, had rendered man an hundred times more wicked than he would have been if he had lived merely according to the laws of simple nature; in short, that if mankind must be led again into the path of virtue, they must become subject to the empire of the Society of Jesuits, which despises all the crowns, and all the pomp and greatness of the princes of the earth, for the sake of the welfare of nations and the glory of God."

After having distinguished himself by the severity of his ministry, Father Gravier was demanded by the Father-General, and has repaired to Rome. His departure is a sign that he is destined for important missions. According to the congreganists, he is to be the temporary successor of Father Rosaven, assistant of France, who will have to leave Rome for Paris, and proceed thence into Spain, where the affairs of the Company require his presence. Others think that he is to be the bearer of

letters from the General to Prince Metternich, and to have the title of confessor to a German Prince, whose name is not mentioned; others, better informed perhaps, affirm that he is to hold a high rank in France, and that he is gone to Rome to receive the requisite instructions. Whatever be his destination, Father Gravier is formed to be a good Jesuit; he was such in the Province of France, and he cannot but improve in the Province of Italy.

GRIVEL (DE), a native of Franche Comté, the most intriguing, the most polished, the most dissembling, the most perfidious, the most cunning, the most fanatical, the most incredulous, the most wicked, the most formidable of all the Jesuits. He is a man of prodigious memory, of incredible falsehood, skilled in the management of minds of every cast; capable of directing with equal ease the courts of kings, and the convents of Visitandines; of winning by his flatteries and deceitful speeches the artizan, the man of property, the ecclesiastic, the man of letters, and the courtier.

A taste for travelling, for intrigue, for agitation, for revolutions, and for adventures fatal to empires, caused him to enter among the Jesuits. He there-

fore went to Russia; and was instantly destined to educate noblemen and princes. His wit, his prepossessing air, his noble demeanour, his easy morality, gained him access to the houses of all the great and eminent. He allured into the Society several men of distinction, both in Poland and Russia. At St. Petersburgh he had established a congregation, in which were seen the Count de Maistre, M. de Cossé Brissac, and M. de Galitzin; there were congregations of women of all ranks, in every principal town of all the Russias. A vast conspiracy was in progress for changing the entire dominion of the Czar. Father Grivel had already seduced a young prince of the imperial court; his brethren had drawn into their party some considerable men, when in an instant every thing was frustrated by his own imprudence, and that of Father Pholop. He was consequently recalled to Polotsk, obliged to leave Russia abruptly, to repair to Rome, and thence proceed to England, as the bearer of a letter from the General to Father Simpson. This letter contained new arrangements for France. Father Simpson was to succeed Father Clorivière, Provincial of Paris, and Father Grivel was appointed secretary-general of the Province of France.

They were no sooner arrived in Paris, than they heard of the death of General Brosossoski. Father Grivel was in consequence sent as deputy to Rome, to vote at the election of a new General, and appear, in the name of the Province of France, at his installation. The Society of France received, through this ambassador, many marks of particular esteem and consideration. It received very extended privileges; flattering letters were addressed to it; very long audiences of the Pope in the palace of the Vatican were granted to its deputy; and I have been assured that superior orders were given to the Provincials of Turin and Fribourg to favour the rising Society of Paris.

On his return from Italy, Father Grivel made no long stay at Paris. He went on a visitation through France with Father Simpson, visited every place favourable to the establishments of the Company, had secret interviews with several bishops, enrolled almost everywhere a number of novices, whom he sent to Mont-Rouge, and raised considerable contributions for the maintenance of the Society.

Aspiring to be one day Provincial of France, he flattered all his brethren for the purpose of making them his partisans; the Father-General, who dreaded his ambition and his adroit policy, removed

him from his post of secretary-general, and shut him up at Vitry, to give lessons on theology. It is even said, that to punish an indiscretion which might have injured the Society, the Father-General was inclined to summon him to Rome, and immure him for life in the noviciate of St. Andrew; but that, on the intreaty of the Father-Provincial, he has suffered him to remain in France, under the eye of the superior of the house of professed members at Paris.

GURY, of Franche Comté. During the revolution he was a soldier, a priest, a missionary, and determined to be also a Jesuit. He traversed the mountains, and joined the ex-jesuits who were assembling under the austere rule of Paccanari. His zeal, his fanaticism, and his unalterable firmness, caused him to be placed at the head of the noviciate, established in Rome. He there distinguished himself by a severity and a despotism, still more terrible than that of his master. He exacted from his novices a prompt, implicit, entire, and unreserved obedience. At his command they would have precipitated themselves from the capital, or plunged into the Tiber, like the miserable slaves of former times, who, at the word of the old man

of the mountain, threw themselves headlong from the rocks, to shew how far they could carry their submission. Gury had recourse to the same means which were employed by that odious tyrant. Pleasures, plenteousness, eternal enjoyments, and universal empire, all were promised to the novices if they proved docile to the voice of their superior; and some of them have been known to mutilate themselves, to sacrifice themselves in a horrible manner, to perish without a moment's hesitation, for the sake of practising that profound and entire obedience which the Company incessantly recommends to its children. It is even said of a young novice, who was interrogated by his master concerning the sacrifice of Abraham, and of that St. Marius, who went to throw his son into a furnace in order to please his superior, that the docile and zealous youth replied, "I would have done still more; were God to order me through the voice of my superior, to put to death, father, mother, children, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the paschal lamb."

Disgusted, however, with the fanaticism of Paccanari, the Fathers of the Faith abandoned his banners; some retired into Russia to place themselves

under Father Brosossoski ; others, at the head of whom was Father de Varin, formerly a colonel in the regiment of Condé, went to revive the Society of the Jesuits in the empire of Napoleon. Father Gury, who had joined the latter number, was employed in the establishments which were formed in the South, and he had the mortification to be left in obscurity during the remainder of the reign of Father Varin. When the Jesuits of France had united with those of Russia, Father Gury was restored to his post ; he was recalled to Paris, and placed at the head of the Jesuits of Mont-Rouge, whom he has governed these ten years.

If there be any strange thing in the French nation, it is most unquestionably that house of Mont-Rouge. While a king of France cannot find in his kingdom or in his palace, men frankly devoted to him ; there is a man, not far from the palace of the Bourbons, at the gates of the French capital, in the bosom of a nation, the most generous and the most civilized ; there is a man without arms, without power, without money, without dignity, without reputation, without glory, who arbitrarily governs men that go to extend his empire in all the provinces ; his will, aye, even a single look from him, can set in motion a thousand bands armed

with daggers, to assassinate princes and destroy empires. For these ten years, his slaves have been multiplying in the provinces; and emissaries, still more terrible, are daily going forth from his presence.

For some time, his policy having become less timid, has been assuming a new character, because the lapse of time and the course of events tend to the development and perfection of theories, and to the consolidation of projects; wary and fearful, heretofore, he only dared to denominate France the most prostituted of nations, whose conversion was necessary; now she is the execrable Babylon that must be beleaguered, attacked, assaulted, vanquished, and purged with fire; those charters, those constitutions, those liberties, those liberals, those revolutionists who occasion all the mischief, must be proscribed; the Company of the Jesuits must have the sole and exclusive sway, if it be wished that order and equity should reign paramount.

Once every week, in an obscure apartment of Mont-Rouge, the novices assemble at nightfall, and follow the steps of Father Gury, to the feet of the statues of Ignatius and Francis Xavier, to learn the mysteries of the Society. There each

novice is obliged to denounce the offences and the conversation of his brethren; each novice kneeling in turn before the statues of the founders, is obliged to avow his inclinations, his tastes, his faults, his character, and his dispositions toward the Company. They all swear to immolate their own free will; to sacrifice themselves for the good of the Society; to spare no efforts for exterminating the race of the wicked; and to cast down at the feet of their Father Ignatius all the crowns of the earth. Following their Father-Master, they go to trample under foot the vanities of the world, represented by the image of a king clad in royal array, surrounded with broken sceptres, shattered crowns, and ruined thrones; while around are seen the nations of the world laden with chains, prefigured by three animals, the lion, the bull, and the eagle, and by a sublime genius, personating in particular, the nations of Europe.

During the two years of his probation, the novice must not have intercourse with the world; he is taught the history of all the generals of the order, whose portraits are hung up in all the houses of the Society; he also reads the lives of all the celebrated Jesuits, of Edmund Anger, confessor to Henry III, and almoner to the troops of that

prince, of Father Cotton, confessor to Henry IV, of Father de La Chaise, of Father Parenen, Mandarin of China, of Cardinal Tolet, of Nuñez, patriarch of Ethiopia, &c. &c..... Care is taken to instil a hatred of the world into all those young hearts already perverted by barbarous fanaticism; it is even said, and I shudder while I write the report, that on Good Friday, after the ceremonies of the Passion of Jesus Christ, all the novices go and strike with a dagger, the statue of Ganganelli, whom they believe to be bound in chains of fire in the nethermost hell, the statue also of a certain king of France and his minister Choiseul, and that of Pombal and his imbecile sovereign, who permitted the oppression of the Society.

If the reader would form an idea of the power of Father Gury over those poor novices, let him read the history of the Old Man of the Mountain, and he will probably conclude, that the Old Man of the Mountain was a man of some moderation. At the aspect of the tyrant of Mont-Rouge every one trembles; he speaks and all are silent. His prophetic air, his menacing look, his abrupt and imperious tone inflame the mind of his novices to such a degree that they would strive to reduce the whole

universe to ashes, in order to acquire the merit of a rare obedience.

Father Gury never absents himself from Mont-Rouge; he is wholly occupied with the care of the young Jesuits, his correspondence with his General, and his frequent interviews with the Provincial of France. Report says, however, that he must very soon go to Rome, to occupy a post still more important.

GUYON, a native of Le Forez, in the department of the Loire. I shall not relate his whole life, as the detail would be very long, and besides, it is sufficiently well known. I shall speak only of the short time which he has passed among the Jesuits.

It was in consequence of some dissatisfaction that he quitted the missionaries of Mont Valerien, and retired to Mont-Rouge. The Jesuits, in order to please him and retain him in their Company, mitigated in his favour, the severity of the noviciate; and according to the account given by a Jesuit, he met with better treatment at Mont-Rouge, than the king of Sardinia experienced in his noviciate of St. Andrew.*

* See Note E at the end.

He had not quite finished his probation, when he received orders, in 1823, at the moment when the Duke of Angoulême was setting out for Bayonne, to repair thither by the Diligence, in company with Father de Varin. Their mission was secret. They staid only a few hours in their college of Bordeaux, where a carriage and horses were ready for their conveyance.

All that has transpired respecting this mission, is, that the two Jesuits had frequent interviews in the episcopal palace, with some superior officers; and I understand from a Jesuit, who was then at Bordeaux, that to Father Varin, and Father Guyon, were attributable that justice, that moderation, and that order, which were observed during the Spanish campaign by the French army, and that the re-establishment of the Inquisition, and of the Society, were also to be among the earliest fruits of their negociations.

On their return from Bayonne, they had long interviews with the nuncio of Spain, M. Justiniani, who lodged in their house at Bordeaux. They are even said to have brought to him, from Spain, some letters which related to important affairs, and which had great influence with the cabinet of Rome. There was some reason for the choice of

these two Jesuits. They had both passed much time in camps, and were accustomed to the vicissitudes of war.

Since his return from this military expedition, through which, the Jesuits of France obtained great praise, and extraordinary privileges from the court of Rome, Father Guyon has followed the career of the missions; he travels through the principal towns of the kingdom, but not now for the purpose of preaching the morality of the gospel. The Jesuits will none of it, their sole aim is to extend their despotic sway.

HUGUET, born of poor parents, in Franche Comté. He entered into the Company in early life, and became the model and the pattern at Mont-Rouge. He was regarded as the Berchman of the nineteenth century. Wholly subject to the will of his superiors, as passive and insensible as a statue under the chisel of the sculptor, or as a tool in the hand of a workman; and in this respect resembling Francis Xavier, who would have traversed the billows of the ocean on a fragile plank, at the command of his superior; Father Huguet, to merit heaven, would have gone forth to brave every peril, to suffer every torment, and

even set fire to the Capitol, in the eyes of the whole world.

After his noviciate he went to Forcalquier. He never suffered his fervour to abate. He especially distinguished himself by a particular antipathy to marriage. Ignorant, no doubt, that marriage is an institution of the Deity, he constantly asserted that this sacred ordinance was the work of the devil, and that there was no salvation for any but the chaste imitators of Christ. He would gladly have maintained the notion of Mahomet, that there is no paradise for women, if his brethren had not already peopled heaven with them.

Science was likewise an object of his maledictions, doubtless, because he had read in the writings of St. Paul, that "knowledge puffeth up," and engenders self-sufficiency. It was for this reason, that, with the permission of his masters, he made a vow to read no profane books, and to study nothing but the doctrines of the Spaniard Mariana, of Jean Delacroix, and of the Jesuit Antonio.

After having deserved well of the Society by his services in the Lower Alps, he went to Aix, from whence it is thought that he will proceed to Rome. Father Fortis is apprehensive that his

children of the Province of France, may not be sufficiently imbued with the spirit of the Society; and he is desirous that those men should be sent to him who are best adapted to receive it, and to inspire it into their brethren.

JEAN, born of obscure parents, at Manosque, on the banks of the Durance. He studied at Digne, where he took holy orders. By perusing the lives of the saints, he so highly excited his mind, that he determined to become a saint, in order to render himself immortal; he therefore entered the Company of the Jesuits. Holding virtue to consist in the annihilation of self, degrading man's reason in order to make such degradation a merit, fanatically bigoted, persecuting his neighbour for the purpose of making him good, regarding all his thoughts as revelations, and his reveries as ecstasies, outraging nature to honour its author, devoid of humanity, devoid of love, possessed with that unhappy religion with which heaven in its wrath, sometimes inspires the hearts of the wicked; Father Jean, had he lived in the world, would have been nothing but a dangerous madman: among the Jesuits he had altars dedicated to him.

He underwent a rude noviciate at Mont-Rouge. The trials to which he was subject, brought him almost to the grave. Pale, emaciated, his eyes glaring with terrific fire, walking with a slow and faltering step, he might have been taken for one of those frightful phantoms which sometimes arise from the tomb, to appal the guilty.

He was in this state when the Society sent him to Forcalquier, as professor of philosophy; he then retained the same savage and fierce disposition which would have induced him to cut his neighbour's throat to ensure his salvation; like that brother Jesuit, in the foreign missions, who baptised the little children whom he met by the way, and instantly put them to death, that they might go to heaven, and be withdrawn from the danger of living with idolatrous parents! *

At Forcalquier, Father Jean having distracted the minds of some young children, by his horrible maxims, the Father-Provincial ordered him to Montmorillon; but being incapable of altering his deadly system, which was thought too dangerous in a country where a man so brutal would not be

* Reader, I have myself seen the record of this strange fact .... But where?.. At Mont-Rouge, in the manuscripts that are kept concealed from profane eyes.

endured, he was recalled to the Lower Alps, where he directs all the Priests who are docile to his instructions. It has been remarked that Father Jean reads only the works of the Jesuits Surin, Lallemant, and the Monk Jean Climaque, which contain as many absurdities as words.

JENNESSEAUX, born of an obscure family, at Rheims. In early youth he manifested a proud and ambitious disposition; and, through a complication of different circumstances, he embraced the military profession. He relinquished it in disgust at not obtaining promotion; and, after a brief interval, quitted the world to enter into the ecclesiastical state. Regarding this state merely as the means of repairing the outrages of fortune, hostile to an order of things which had placed him in so obscure a rank; bold, capable of the rashest enterprises, incessantly agitated by that vague disquietude which is ever the symptom of a rebellious spirit, enduring but impatiently the heavy chain of necessity, and rendered more eager for unrestrained liberty by the passion to do evil, than by the natural desire of man to live free from thraldom; imperious, uncontrollable in his caprices, immoderate in his wrath, at the head of an empire

he would have been an absolute despot, under a king destitute of power he would have disturbed a whole state; in the capacity of a priest he is become the most intriguing of men.

Placed, however, in a sphere that was still too narrow for his restless heart, he enrolled himself in the troop of the Fathers of the Faith. His capabilities were soon discovered, and he was destined for a leading part. But his impetuous spirit soon compromised the fraternity, and Napoleon dispersed them.

While the Provincial Clorivière was immured in a dungeon, Jennesseaux was travelling through France, to prepare the way for his brethren, who expected a speedy restoration. He involved in his intrigues some powerful men, and accumulated the funds that were necessary for his projects. Louis XVIII. ascended the throne, and so did the Jesuits. Father Jennesseaux planted the standard of the Company in Picardy; he then repaired to the Alps, where he planted the same standard between France and Italy, as if they were to form one and the same kingdom. Some time before this, he had been seen on the shores of the Atlantic, directing the sails of the Company to be spread, as if to announce to the new world that

the proud waves of the ocean did not sever it from the empire of Loyola. And in an instant, France was filled with Jesuits, who were intent on establishing their own empire rather than that of the Bourbons.

After having consolidated the establishments of St. Acheul, of Bretagne, and of Bordeaux, Father Jennesseaux had well nigh incurred a failure in Provence. With that ascendancy which is derived from audacity and ambition, he deemed it easy to gain possession of the people in the south, but he found himself mistaken; and to repair his error, the Provincial sent thither one of the brethren, who, by his gentle cunning, and his indirect manœuvres, might in some measure remedy, though he could not wholly efface, the mischief that had been done.

Father Jennesseaux returned to Mont-Rouge, where he remained some time in a sort of disgrace. This banishment rendered him wiser, and his character assumed another form. He was no longer that haughty and daring ecclesiastic whom no power could cast down. Simple, tractable, devoid of ostentation, devoid of pride, affecting a modesty that bordered on humiliation, he might really have been taken for a virtuous man, and yet

he was but acting the part played by Sixtus V. when a cardinal.

His specious virtue caused him to be noticed. He was appointed Minister of the affairs of Mont-Rouge; and, in a moment, the aspect of things was totally changed. The house of Mont-Rouge became the resort of great personages. Ambassadors, Ex-ministers, Counsellors of State, Bishops, Dukes, Marquises, and Deputies, were entertained there with magnificent dinners. The treasures of the Congregation were carried thither, and on seeing the numbers of distinguished men who crowded to the place, a stranger might have regarded the noviciate of Mont-Rouge as the fortress of a victorious monarch, to which had just been brought the tribute of a vast empire.

While Father Jennesseaux was augmenting the wealth of the Society, he was diminishing the number of the novices. His haughtiness, his disdainful manner, his caprices, and his passions, which had regained their ascendancy, alienated from him many who went from Mont-Rouge. He had his initiated confidants, who were employed in his offices of correspondence, and who, like those in the bureaux of the ministers, ruined, by their

unjust reports, all those who, by talent or fortune, might attain to favour.

He would, perhaps, have ruined the Society if he had been suffered to remain longer at Mont-Rouge. The Provincial, therefore, summoned him to Paris, and gave him the title of Procurator-general to the Province of France. That was a theatre worthy of his talents. He commenced his operations by gaining the most notable men of the congregation, and those who had some credit with the world. He wished to be the confessor of some personages, whom I shall mention hereafter, in order not to betray again the secrets of confession; he summoned from the provinces some young congreganists, to bestow on them certain places, of which he had reserved the disposal; he filled the bureaux with the Society's favourites; he appointed, changed, supplanted, banished, at will, all those who were not of the congregation, or who did not go to mass; he moved the entire Faux-bourg St. Germain, to ensure his triumph over the whole sacrilegious party of the liberals; he mingled in all parties, in all circles, in all cabinets, to stir and excite them to action; his influence was prodigious; it is inconceivable.

I have watched him long; I have observed him very closely; I have uniformly seen him occupied with the care of procuring appointments for the pupils of St. Acheul, of Bordeaux, of Provence, and of the other Provinces; why cannot I mention here merely the names of those who are employed in the different departments of administration? I should everywhere discover protegés from St. Acheul, and initiated confidants of the congregations.

Permit me to state one fact, ye calumniators of justice and truth; it is as true as your declamations are impudent.

A young congreganist, who is attached to the congregation only because he has a place in the offices of the ministry, and because he wishes to obtain a still better appointment, told me at the time when I was writing this article, that he rejoiced in having been at St. Acheul, that it had cost him nothing but a little hypocrisy, and that he had a confident expectation of obtaining a very lucrative place. "To whom do you go to confession? I asked. ..... To the crafty Ronsin," he replied, laughing, "and I am going to make my court to the haughty Procurator-general; that is the way to attain to success."

Deny this as vehemently as you please; I could cite a thousand instances of the same kind. An impudent lie detracts not one jot from the truth. A madman once on a time denied the existence of the sun.

Such, then, O France, my country, are the noble citizens who are appointed to govern thee! While thy deplorable situation requires honest, generous, and moderate men, thou art entrusted to men without faith, without virtue, without character, and to whom it costs nothing to become hypocrites. Gracious Heaven! what can be expected from a man who is his own betrayer, and who is unfaithful to the first duties of a citizen, to sincerity, to honour, to conscience, and to public right!

JOURDAN, a native of Portugal. General Brosossoski invested him with the habit of the Society at Polotsk, and destined him for the missions at St. Petersburg. He was at Warsaw at the time when the French troops invaded Poland. He had orders to follow our armies even into Russia, in order to confess some superior officers. The Baron de D., who never failed to fast on Fridays and Saturdays, used to give a religious banquet to all the officers who were congreganists,

and Father Jourdan was always invited by his friend the baron, to witness this admirable submission to the laws of the Holy Roman Church. I have this fact from Father Jourdan himself with whom I was acquainted in France.

Father Jourdan, who disliked a conquering usurper, at this period frustrated the attempt to reduce a small town of considerable importance. The officer who commanded the attack was one of Father Jourdan's penitents. To draw down the blessing of Heaven upon the battle which he was about to give, he wished to confess himself, and to do penance for all his past sins. The Jesuit confessor refused him absolution for this reason, that in an unjust war, a Christian soldier ought to exert himself solely for the overthrow of the conqueror and not to ensure his triumph. To obtain absolution, the captain deranged his plan of attack, left the victory to his enemy, and witnessed, without remorse, the slaughter of a considerable part of his troops.

After the rout of the French armies, the Portuguese Jesuit was summoned to St. Petersburg to assist his brethren in raising a revolt in Russia. Father Jourdan, who united to a robust and vigourous constitution, great intrepidity, vehement ambi-

tion, and profound policy, was charged with a most painful and difficult mission. While Father Grivel and Father Pholop attacked the capital of the empire, and other missionaries besieged the principal towns, Jourdan travelled along the coasts of the Baltic, traversed, at incredible risk, the centre of the dominions of the Czar, proceeded to the shores of the Black Sea, and was to have returned towards the Dwina, had he not been obliged to recede before the formidable forces of the Cossacks, who had already taken alarm at the rapidity and success of his movements.

He had no sooner returned to St. Petersburg, than he was expelled from Russia and from Poland with all those of his fraternity. He took refuge in Italy, waiting a convenient time for returning to France with several of his brethren, then detained in Germany on certain affairs concerning the Company.

The Vicar-general, however, ordered him to proceed instantly to Paris. He resided there some time, and from thence went to the Lower Alps, after having visited Bretagne, Bordeaux, and all the southern countries of France, where he had the satisfaction of seeing, this same year, the Baron de D., whom the king had sent to Marseilles.

War was kindled in Spain. The Jesuits of Madrid, of Toledo, &c. &c., fled into Provence and to the banks of the Garonne, with prince Justiniani, the apostolic nuncio, who desired no other palace for his residence than the college of the Jesuits at Bordeaux. Father Jourdan then received orders from his General, to take with him some Jesuits of Manresa, to embark at Rheims and proceed to Rome, where he was to receive some important commissions.

Respecting this business, nothing is known, but that he departed secretly from Rome, with an Italian Jesuit, very recently arrived from Madrid, and that they were again seen at Rome some months afterwards, where they had long interviews with some Spaniards of distinguished rank. At this epoch, I saw in the town of Narbonne some of Ferdinand's gentlemen, who mentioned to me the arrival of two foreign Jesuits at Madrid, and they, I have reason to suspect, were the very Jesuits of whom I am now speaking.

On his return from Spain, Father Jourdan sojourned at Rome, near the residence of his General, who in a short time despatched him into Portugal, with greatly extended powers. On landing at Lisbon, he repaired to Villa Viciosa, where he

was to have a secret interview with a nobleman of the court of Madrid, for the purpose of delivering letters to him from some congreganists of Rome and Paris, as well as for adopting the most efficient measures for permanently re-establishing the Society of the Jesuits in the kingdoms of Spain and Portugal.

LADAVIÈRE, of Condrieux. On his outset in the world he displayed an inconstant, impetuous, ambitious, and restless character. Alternately vicious and penitent, insubordinate and submissive, Father Ladavière was successively a man of the world, a professor at Annonay, a pastor of the people, and a missionary wandering from country to country. He wished to become acquainted with the Jesuits of America, and to join the Jesuits of the United States. To gratify his volatile and excursive humour, he previously travelled over Peru, Brazil, and the country of the Amazons, and visited Paraguay, where vestiges of the Company still remain. He planted a cross on the banks of the Plata, as a token that the territory was re-conquered to the Company of the Jesuits.

He had already gained several chiefs of the country; and at a later period, when the Jesuitesses

preceded their tender directors, the Americans came to meet them, and asked whether the black Fathers who were to govern them were not also coming.

After surveying the possessions of the new Continent, Father Ladavière returned to Paris, and laid at the feet of the Provincial of the Province of France, the symbol of the re-conquest of America. Father Clorivière took provisional possession in the name of his General; and until he should be able to send colonies of missionaries, he employed the new apostle of La Plata in the missions of France; but his excessive zeal and fanaticism caused him to be soon withdrawn from his apostolic campaigns. He refused absolution to those who would not restore the property that had belonged to emigrants, and who did not replace in the hands of the missionaries, the possessions and effects of the ancient monasteries.

He had also the gift of prophecy, and he uttered predictions which might have subjected him to the cognizance of the correctional police. He was therefore ordered into a college, where his doctrine again involved him in disgrace. At length he retired to Laval, for the purpose of forming some American Jesuits; one of these, Father Moran, is

already in Bretagne, and others are at Bordeaux, ready to embark as soon as the signal shall be given. English Jesuits are in training at Mont-Rouge, for the same destination; it is even said, that, under a suitable disguise, they are to land on the coast of Brazil, and offer themselves as citizens devoted to the education of youth and to the study of the high sciences. It was thus that formerly Jesuits were known to penetrate into China, under the imposing pretext of cultivating literature, and to attain even the rank of Mandarin, possess themselves of the spirit of the monarchy, seduce the people, introduce foreign usages into that nation, and but for the political foresight of the ministers, they would again have established their dominion over the most extensive country of Asia.

LEBLANC. After having combated the noble soldiers of Condé he wished to contend against the enemies of the church, and he entered into the Society of Jesus. His vivacity of wit, and talent for negociation, caused him to be chosen for conducting the more important affairs of the Society. He was appointed Provincial of Switzerland, and Visitor Extraordinary of the Province of France. It is reported that, having come to Paris for the

purpose of solemnly establishing the Company in the name of the General of Rome, he met, to his very great surprize, with one of his noblest enemies of the army of Condé. This was the Reverend Father Varin, Superior of the House of Professed Members at Paris. During his military career, Father Varin, who was then commandant of a regiment, was defending an advantageous post under the colours of Condé, while Father Leblanc was in the army of the Jacobins, which was then advancing for the purpose of carrying that post. The combat was obstinate, and the victory for a long time uncertain. The troops of Condé, however, animated by the courage and ardour of the commandant, repulsed the republican battalion, and took possession of their camp.

What was the surprise of the two adversaries when they had the pleasure to meet in the capital of the Bourbons, each clad in the frock of Ravaillac and Le Tellier, and each holding rank in the Society; one being commandant of the Jesuitical troops of Fribourg, and the other at the head of the reverend Fathers of the Faith, again striking terror into those formidable warriors who massacred the proud defenders of feudality.

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LEGRAND, of Picardy. His first essays were made at St. Acheul; they were so agreeable to the Society, that he was appointed to succeed Father Coulon, who was Procurator-General of the Province of France. He discharged the duties of this office also with so much punctuality and success, that the General, Fortis, ordered him to Rome, and he repaired thither, with four young Jesuits, to learn the mysteries of the Society.

His residence at Rome, however, was not of long duration. At the expiration of five years he re-visited the French soil, and has been placed in Provence, where his detestable doctrine provokes the hatred of all who are about him. For the frank, sincere, and decided tone of a Picard, he has substituted the knavish, deceitful, and perfidious character of the Italian; and great apprehensions are entertained lest the Provençals, who are terrible in their revenge, should, in order to rid themselves of a Jesuit whom they detest, have recourse to the same remedies which were employed by the pupils at St. Acheul, eight or nine years ago. Weary of the Jesuitical regime, St. Acheul one day resolved to make away with its fanatical masters by poison. Several pupils, bolder than the rest, offered to execute that enterprise. Every

thing was arranged; but the whole plan failed. The dose of poison was not sufficiently strong. The Fathers of the Faith escaped with some slight illness. The pupils wished to repeat the attack; but one of the accomplices, having escaped to La Trappe, near St. Acheul, confessed himself to the Father Abbot, betrayed all his friends, and saved the lives of the Fathers Jesuits, who accused the Liberals of Amiens of having conspired against their lives, and who construed into a miraculous interposition of Providence the treachery of the pupil conspirator.

LORIQUET, born at Rheims. In forming a Society whose object was to possess itself of all nations, Ignatius laid down this remarkable principle, that the Society ought to diffuse all its ideas throughout the world, that it should receive no extraneous idea, and that it should endeavour to expunge from every book all those which were adverse to its own. From the moment of his entrance into the Society, Father Loriquet's charge has been to execute this principle of his founder, and he scarcely occupies himself with places or dignities; his attention is wholly devoted to morality, philosophy, and literature. He has formed a

plan of study which the council-general of the order has caused to be admitted into all the colleges of the Company, and which a great part of the University causes to be followed by its pupils.

Much astonishment has been excited by the fact, that this plan exhibits no traces either of a learned Jesuit, or a man of taste in literature, or a religious man, or a philosopher, or a thinker of profound and enlarged views. M. Loriquet displays in it merely a narrow, capricious, fanatical, unjust, and irritable mind. His plan is not good either for an ecclesiastic or for a man of the world, or for a republican, or for a subject of the monarchy; indeed, what sort of people it can have been made for, nobody exactly knows.

Horace, Virgil, Boileau, Racine, Lafontaine, even when abridged and mutilated, are very cautiously admitted, as books dangerous to good manners; Telemachus, such as the book came from the hand of Fenelon, is proscribed. As for history! .... that name must be effaced from our dictionaries, so long as the Jesuits interfere in its composition. In the hands of Father Loriquet, as in those of his brethren, it is nothing but a medley of errors, lies, hatred, and dissension. By them it is made to stigmatize the French as a fero-

cious nation, which must be oppressed with the yoke of servitude in order to keep it at peace; all our victories have been owing to fury and atrocity, and not to courage and true valour. Napoleon is described as a wild beast who terrifies whatever he attacks; and our generals as furious demagogues, who wish to rise by audacity and crime. No Frenchman can read such history as that, without feeling indignant; I have wept in perusing one of its libellous pages, and that man is unworthy of his country who can peruse them with indifference. Yet such is the book adapted for the education of young persons in France.

In that publication the people are everywhere calumniated and despised, as if every body, the rich, the noble, and the princely, were not of the people. The nobility are there described as thoroughly imbued with justice, virtue, and moderation. Care is taken to screen the enormities of priests and ecclesiastics, and those men of sincerity and good faith who dare to record them are charged with imposture and calumny. Loriquet will soon have the effrontery to declare in his histories that Pope Alexander VI. was a worthy man.

The conduct of Father Loriquet is not more exempt from reproach than his books. During

the time he was Superior at St. Acheul and at Aix, his despotism, his rudeness, and his pride alienated every mind; he would submit to no authority, and would recognize none but that of his General.

Some pupils of the college of Aix, relatives of the Archbishop, were expelled for having offended a Jesuit; the Archbishop came to intreat Loriquet that he would pardon the pupils for their faults, and undertook to be answerable for their prudence and submission. The Jesuit replied in that haughty tone which is common to the fraternity: "My lord, you are a bishop, and I am a superior; they shall not be re-admitted." The mother of one of these proscribed pupils, a woman of distinguished merit and of extreme sensibility, threw herself at the feet of Father Loriquet. Shocked by the bitter and harsh refusals of that heartless man, she swooned and lay senseless on the ground. Loriquet coldly walked away, called for the porter, bade him attend to the lady, and withdrew to his apartments. A thousand acts of still more revolting ferocity rendered him so obnoxious to the hatred of the Provençals, that he was recalled to Paris. At that time there was some talk of appointing a preceptor to the Duke of Bordeaux. The Jesuits designated him as the only person qualified to be sub-preceptor

to the young prince; a general canvas was made to procure his nomination, and why the intrigues of the Jesuits were frustrated is still somewhat of a mystery. Father Loriquet was therefore replaced as Superior of St. Acheul, after having resided some time at Mont-Rouge.

In the writings, the discourses, and all the labours of this man, it is remarked, that he aims at reviving the inquisitorial and monastic spirit which prevailed four hundred years ago. In his estimation, science is nothing if it do not excite men's minds, and inspire them with an ungovernable passion for fanatical and tramontane doctrines. M. de Boulogne, Bishop of Troyes, paying a visit to a small seminary, superintended by Loriquet, observed that greater attention was paid to piety and devotion, than to science and literature, and on going away, recommended that the pupils should apply themselves to science and to the spirit of science, rather than to living that life of a devotee, which is not the life enjoined by the gospel. He was no sooner gone than Loriquet proceeded to declare to his pupils, that what the prelate had been saying, was doubtless good in a certain sense, that it was well meant; but that it was necessary

to practise a devout life before cultivating science, because science was nothing.

LOUMEAU, of Rochelle. He entered in early life among the Jesuits of Bordeaux, by whom he was in a short time made professor of rhetoric. His talents having gained him distinction in that town, he was demanded for St. Acheul, and he became the first rhetorician of the Company. Certain French verses, which were applauded by his brethren and by some congreganists, inspired him with the notion that he was born a poet. He composed some comedies, which were destitute of regularity or interest, but which were pronounced comparable with the master-pieces of Molière, because they amused some foolish friends of the inquisition and of feudality.

As the object of the Society is to abolish those profane theatres, where the people, in learning the rule of their duties, also learn to be on their guard against impostors, they employed some of their pupils in the composition of dramatic poems which are to instruct future generations. From them are excluded all costly and luxurious display, enervating melody, the fair sex, and all the seductions that

attend them; in short, the whole host of licentious players who haunt our cities are to be anathematized.

To ascertain what is the system of the church with regard to theatres and poetry, the General has sent for Father Loumeau to Rome. I am even assured that the order for his attendance emanated from the supreme power of the Vatican. The Pope, weary of the clergy of France, and dissatisfied with all those liberties which they so well know how to preserve and to defend, wished to know from a faithful and credible witness whether all which had been told him of the French ecclesiastics was true; whether they frequented theatres, notwithstanding the penalties imposed by the church; whether most of them, to the great scandal and offence of pious Christians, went to take lessons on declamation, of which to avail themselves in the pulpit of truth; whether their ceremonies were profane spectacles rather than sacrifices worthy of Divine worship, and whether the temples were the abodes of publicans, and not those of the disinterested priests of the Most High.

The Jesuits, to gain another triumph over the clergy of France, whom they dislike, have sent to Rome, two theologians and two literati, in order

that the testimony that they have to offer to the sovereign pontiff may be deemed irrefragable; and it is thought that redoubled efforts will be made, on the part of Rome as well as on that of the Jesuits, to shut up all the theatres, to convert them into churches, and to banish the whole histrionic tribe, which, they say, is the pest of the human race.

MACARTHY, (DE) born in Ireland, of a noble family, which the Jesuits trace to the Stuarts of Scotland, doubtless in order that they may be able to overthrow one throne the more. After completing his ecclesiastical studies at Chambery, he went to Toulouse and occupied himself as a preacher. His zeal and his success caused him to be denominated the Chrysostom of the South.

Louis XVIII. offered him the bishopric of Montauban; the Abbé Macarthy refused that dignity; and to avoid being again importuned by honours, he entered among the Jesuits, whom he did not love, and against whom he was strongly prejudiced.

During his noviciate at Mont-Rouge, where he was obliged to put up with vexations without number, and humiliations of every kind, he preached some sermons, which brought him into notice;

then the Jesuits began to treat him with every mark of esteem, as they treat all who may prove useful to them. They flattered him; they placed around him some skilful members to form his character, and lead him into the career destined for him by the Company. Naturally idle, indifferent, destitute of violent passions, and of all taste for intrigue; distinguished also for greatness of soul, rectitude of conscience, and elevation of mind, Father Macarthy disappointed the ambitious anticipations of his brethren. They did not, however, relinquish their enterprise; which was to implicate him, without his knowledge, in intrigues and business. They have brought him out into the world, where his family might hold a distinguished rank; they make him preach in town, and even find means to make him wished for at court; this was the point at which they were aiming. Satisfied with their success, they pause awhile.

In the course of his public duties as a preacher, through the shock caused by the death of the Countess, his mother, Father Macarthy fell seriously ill. The Jesuits, who now saw an opportunity of pursuing their design, and of impelling Father Macarthy into a sphere to which he had an aversion, gave him to understand that his native

air, the climate of Toulouse, was requisite for his health. The Provincial, consequently, permitted him to live apart from the Company, at Toulouse, or at Valence, in the mansion of Count Macarthy, his brother, formerly deputy of La Drome.

The young duke of Bordeaux was increasing in age; he would soon require a preceptor. The Sulpicians, who thought they had not a sufficient tower of strength in M. d'Hermopolis, created at their pleasure, bishops taken from their own order, and ardently exerted themselves to give a preceptor to the young prince, son of the Duke of Berry. The Jesuits, on their part, roused to jealousy on seeing that a small offspring from their Company, was endeavouring to supplant them in public opinion, and was hastening to engross the immense authority which they had long possessed, made still more strenuous efforts to place a jesuit near the descendant of Henry IV. Father Ronsin toiled incessantly, and had obtained, it is said, a promise from his friend, the Duke de Mathieu, that the choice should fall on Father Macarthy, then residing in the country, as if he had for ever relinquished the habit of the Society. Father de Varin, and Father Jennesseaux besieged the palace with their friends, and no other obstacle would

have now remained, had not Father Jennesseaux raised one. Terrified at the step which the Company had taken, wiser and more enlightened than his brethren, devoid of intrigue or ambition, and incapable of betraying his own conscience, to gratify the pride of the Society, he declared that he would never consent to become the preceptor of a king of France. This unexpected blow terrified the Jesuits at first, but did not discourage them. They wrote to Rome, urging Father Rosaven, assistant of France, to obtain an order from the General, obliging Father Macarthy to obey. The order was issued, but too late. Cabals at Paris are sometimes more rapid in operation than at Rome. The Jesuits were again defeated, and the Sulpicians carried the day. Father Macarthy fell into disgrace; he was not recalled. His indifference severely hurt the feelings of the Society; and had not the jubilee of Paris given the Jesuits an opportunity to make use of him, he would have remained buried in the obscurity of a province, under the curses of his brethren.

Notwithstanding the weakness of his constitution, Father Macarthy was obliged to come and preach the jubilee sermon at the Tuileries. The applauses of the court and the satisfaction of the

king, restored Father Macarthy to the favour of his brethren. He was treated with all the regard due to a man of superior merit. Hopes were again entertained of rendering him useful to the Society; and an opportunity soon occurred. M. de Mens, archbishop of Avignon, having sent a request for Father Macarthy to preach the jubilee in his diocese, the Jesuits ordered him to go, for how could they refuse anything to an Archbishop who had long wished for a college of the Society, and who established the noviciate of Avignon.

After this mission he was sent to Strasburg, at the request of M. Thurin. Father Macarthy was accustomed to preach his sermons extempore; the Jesuits, who are determined to lose nothing that belongs to them, obliged him to write them, in order that his brethren might profit by them.

Several members have used these compositions with success; and Father Dumouchel, cold as a mathematician by preaching the sermons of Father Macarthy has already drawn tears from his auditory.

MAINEVET, (DE) born in Russia, of an emigrant French family. The young Mainevet had the advantage of birth, talent, and wealth; he did not escape the grasping hands of the Jesuits.

They caused him to enter their Company at an age when he could scarcely discern good from evil, and they superintended his education. He pursued his studies at Polotsk, under the eye of the general, who destined him to be the confessor of the Duke of Reichstadt, who is receiving his education, it is said, at Vienna, from two Jesuits of the ancient Society. Father Mainevet was already acquainted with the Russian, German, Italian, French, Greek and Latin languages. He had become distinguished as a philosopher and a man of letters, well versed in history, especially in that of the Company, when he was obliged to emigrate from the country which had given him birth. He went into the Lower Alps, and had nearly fallen a victim to his own frankness and indiscretion. Accustomed, while in Poland, to live in opulence and ease, enjoying the pleasures of dissipation and the influence assigned to rank, he thought that he might lead the same life in France. He was mistaken; he complained bitterly of the disappointment, and was answered only by reproofs and admonitions which grieved him to the soul. His superiors sent him to Paris under the care of the most severe and knavish of men, Father Gravier, and immured him at Mont-Rouge. He became

wiser and obtained leave to go to St. Acheul. There his levity was again his ruin. He delighted much in the society of young people, and concealed nothing from them. In one of his familiar conversations, he avowed that "his Company had originated near Thebes, in a temple consecrated to the sun; that St. Ignatius, in going to Jerusalem had explored every place, and had received his rules from two priests whom he had met, and who despaired of ever resuscitating the colleges of the ancient priests of Egypt; that Ignatius, on his return to Europe, had followed all the plans of the colleges of Memphis and of Thebes; and that in the course of time he would succeed in establishing them on as solid a foundation; that nothing now was wanting but the overthrow of three crowns, in order that the whole world might be subjected to Ignatius; that those three crowns were in a very precarious condition, that as soon as one of them should fall, the others would fall with it; that then the Company would have universal sway, and that all nations would acknowledge its power, because its mysteries would be known."

These slight disclosures were accompanied by actions which I cannot allow myself to relate; the detail would be too long, and I should not be

believed. The superiors removed him out of the way, and no one knows what is become of him. Is he at Rome? as some congreganists would have it believed. Is he shut up in the noviciate of St. André, secluded from the sight of even his brethren, and condemned to die in the darkness of a dungeon? Is he in Poland, trying all the means to recover for the Jesuits, a footing in that happy land, where their dominion was so well established? Is it possible he can have been poisoned, as some suppose, for having betrayed some unimportant secrets of the Company, which never forgives an insult? I know not, and who does? Be it as it may, he disappeared suddenly; he has not been seen either at St. Anne, or at Montmorillon, or at Bordeaux, or even at Rome; where is he, then?

MARIE-VILLE, born in Poland; his real name is Kisiel. It was love for his country which rendered him a Jesuit. He heard a Father of the Company say, that Poland would soon become a distinct kingdom; that its king would be the sovereign of the whole earth; and that he would be indebted for his throne solely to the Society of Jesus; he therefore determined to serve his country under the habit of St. Ignatius. From

the time of his admission into the Company, his zeal corresponded with the rectitude of his intentions; his wish was, to make all Poland a people of Jesuits. Assisted by his associate Kirkor, son of a German general, he went from castle to castle, from province to province, preaching everywhere the new kingdom which was to be established upon earth. The fervour of their zeal was such, that they had already persuaded a lord of Lithuania that he was the king whom the Society wished to establish; and that, after the example of Charlemagne, he ought, sword in hand, to subdue the whole earth to the authority of the church.*

Prompt in forming audacious resolutions, headstrong, in short, a soldier rather than a churchman, Father Marie-Ville wished to entrench himself in Poland, and to resist the Emperor. This he would have done, if the troops of Alexander had not invested all the houses of the Jesuits, and if the severest measures had not been taken, for the immediate expulsion of all the members then in the territories of the empire. They were escorted into the Austrian States, where they placed

* See the article Richardot, in which will be found the details of this Jesuitical conspiracy.

some Polish Jesuits as videttes ready to re-enter Russia at the first favourable moment.

Kirkor went to the college of Bordeaux, where his free disposition, his scandalous conduct, and his depraved tastes, lowered him greatly in the estimation of his superiors. He was sent to Forcalquier, from whence he was soon withdrawn, and summoned to the capital for the purpose of more easily maintaining his correspondence with Poland. Fathers Marie-Ville, and Kirkor, were in Lithuania when the French troops passed through that country. They caused all the bread and provisions of every kind to be carried away; shut themselves up with all the inhabitants, in their church, and barricadoed themselves against the enemy. Men, women, children, priests, all were taken, and exposed to the mercy of the soldier, who in his wrath spared nothing. Kirkor and Marie-Ville were fortunate enough to escape. The Jesuits, irritated by this disaster, wreaked their spite on the Jews, whom they accused of having betrayed them. They caused them to be thrown into dungeons, and persecuted until they had made compensation for what the brotherhood had lost.

MAROC, native of a village in Provence. He

was a man of good stature, but of a countenance horrible to behold. Black as an Ethiop, he would have been taken for a barbarian, born in the country of which he bears the name, yet he drew his first breath under the voluptuous climate of the Troubadours; of a disposition naturally vile, contemptible, and full of duplicity; with polite manners, which are very suspicous under the frock of a Jesuit; of a religion which is frightful, and a morality which is fit only for the deserts. Being destitute of subsistence in his own village, he went to seek for bread among the Jesuits, who discerned in him dispositions and qualities which might be useful and advantageous to the Society. During the time when he was going through his studies, they charged him with the superintendance of the Provençals, and his success was so great, that he was sent to St. Acheul even before he had performed his noviciate at Mont-Rouge. When he had struck terror into all those young lords of St. Acheul, he came to Mont-Rouge, where he received fresh instructions, and was sent to Bordeaux, where his presence was necessary.

Father Maroc is neither a man of intellect, nor a man of the world; he would be nothing were he

not a Jesuit. With all his frightfully barbarous manners he will still make his way, and he cannot fail to succeed in a Company which renders all who are tractable to its discipline, useful to its designs.

MARTEL, born at Constantinople. He finished his studies at St. Sulpice, and was soon afterwards appointed Superior over the small community of clerks of the king's chapel. The intimate communication which was established between that community and St. Acheul, inspired him with a liking for the Jesuits. He presented himself before the Provincial of Paris, who, finding in Father Martel a man quite ready to be sent to the shores of the Bosphorus, admitted him, on condition that he should go and perform his noviciate at Rome. Father Martel proceeded thither in company with M. de Chateaubriand, nephew of the celebrated author of that name. After his noviciate, the General ordered him to a place near Rome, to receive secret and important instructions. It is thought that the Company intend to establish him at Constantinople, and that they expect to obtain for this purpose, the sanction of the Sultan. The ultimate object of an establishment so important

to the Company, would be, to bring the Jesuits in contact with Russia, whither they wish to go and resume their rich possessions.

An intriguer, a profound politician, of a facile disposition, and a pliant and moderate character, with the advantage of speaking the language of the Turks, of being a native of their country, and of being the bearer of considerable sums to the Vizier, and the Sultan, Father Martel seems to have been called by the destinies of the Company, to be the negociator of this great affair. The Society hopes also to engage General G * * * in the undertaking. They had very lately, among their temporal coadjutors, a brother of the illustrious Count, and it is on this ground that they will claim the goodwill of that personage.

MARTIN, a native of Langogne, in the Cevennes. Though he belonged to parents who were poor and without resources, he found means to pursue his studies at Paris, at the school of St. Sulpice. His good taste, and his talent for theology, gained him some reputation in a seminary, where, to be counted a great man, it is sufficient to be a dotard or an absurd theologian.

At that time there was much talk about the

Jesuits who were beginning to shew themselves. The Superior of St. Sulpice advised him to make choice of that Company, which alone could develope his extraordinary talents. Father Martin, whose mind had been somewhat expanded since he quitted the narrow hut of his forefathers, deeming this to be wise counsel, entered among the Jesuits, and very soon obtained considerable credit.

He was first appointed professor of philosophy at St. Anne, and soon afterwards at St. Acheul, where his name was ranked among those of the most illustrious philosophers, ancient and modern.

The Company, which will have no doctrine but that of Rome, summoned Father Martin to Paris, to give lectures in theology to his brother Jesuits. The house of Vitry, which had just been bought of General de Vaux, was destined to be the school of the new inquisitors, and of the barbarous destroyers of industry and reason. It was there that in the stillness of retirement, and under the veil of mystery, they inculcated ultramontanism and absolute power; it was there that the texts of our charter, and the fundamental principles of constitutional government were subverted and destroyed, when M. de Montlosier, with his impertinent book, came to spread terror in that inaccessible retreat.

The Company, greatly alarmed, instantly sent Father Martin and all his disciples to Dôle, that they might be the safer for being in the neighbourhood of Switzerland.

When Father Martin is spoken of, and called a philosopher, it might be thought that he is one of those men who apply their reason to the study of wisdom, of morals, of history, and of religion; a man whose genius penetrates into the nature of things, compares, judges, fathoms, discusses with impartiality and moderation, the different systems that divide mankind; a man whose mind, disenthralled from prejudice and error, conscientiously seeks after truth and reason. That would be a great mistake. Imagine you see one of those monks of the fifteenth century, knowing enough of Latin to build up a bad argument; unacquainted with the history and the true philosophy of the ancient sages; deriving all his knowledge of his own religion from the absurd commentaries of some fanatic monks, and from the still more absurd books of an ignorant schoolman, obstinate in inconsistency, ferocious in dispute, and capable of dooming his adversary to the flames, in order to shelter his own opinions from danger; such is Father Martin; and I dare affirm, without fear of contradiction,

that such are all the Jesuits whom I commemorate in this work.

MARTIN ARTHUR, born at Aurai St. Anne. His parents had sent him to the college of the Jesuits to pursue his studies; and he wished to enter the Society, in opposition to his father's wishes. It is stated, that to determine the vocation of the youth, the Superior-general of the Sulpicians was chosen referee, who, prompted by a Jesuit, gave a decision favourable to the Society, much to the disappointment of the elder Martin, who expected that M. Duclos would have induced his son to deliberate, and not heedlessly contract engagements so serious.

The progress of young Martin was so successful, that in the midst of his noviciate, he was sent with three of his countrymen to the capital of Christendom. They remained four years in Italy to acquire a profound knowledge of the mysteries of the Society, visiting the different establishments of Naples, Modena, and Turin. On his return, he was placed in the house of Vitry, to study theology and the canon law.

MURPHY, an Irishman. He had studied at St. Acheul with great success, when he came to

Mont-Rouge. The Jesuits endeavoured to make him one of themselves, and contrived to render it impossible for him not to enter into their Company. His talents, his character, and his origin, might render him useful to the Society in England, which, as yet, can scarcely boast any notable members, but the Company of France, within whose bosom he was reared, and who confided to him all their secrets, have obtained permission from the General to keep him in France, where they intend that he shall play a leading part.

O'MAHONY, a native of Ireland. I know not whether he be related to the Count of that name, but to the mind, the prejudices, and the systems of the Count, he united the fanaticism, the dissimulation, the policy, and the other characteristics of a Jesuit. Heaven forbid that his Company should triumph in France! Were he confessor to our good king, he would ordain some magnificent autos da fé. The Irish and Scotch Catholics have no great affection for the Spanish Catholics; they love to inhale the fumes of the poor wretches who never go to mass.

The Company intend to place Father O'Mahony at the head of the congregations and colleges. For that purpose they are making him intimately

acquainted with the different sciences of the Society. After giving him an entire course at Mont-Rouge, they have placed him among the ancient Fathers of the rue de Sevres, that he may learn in their school to stifle all the feelings of nature, under the morality peculiar to the life of devotee, and it is hoped that so docile a pupil as the young O'Mahony under such masters, will become still more obdurate and cruel than the most hardened inquisitors of Saragossa and Valencia.

OBOLE (D') of the duchy of Warsaw. His real name was BOUSKOMPT. After studying in Poland, he assumed the habit of the Society at the same time with one of his brothers. He had already taken the vows, when he was obliged to banish himself from his country, because he was a Jesuit, and because he was an accomplice with his fellow members.

The ministers of the Czar had placed the seals of the empire on all the houses of the Jesuits; and the young novices, finding that the allowance made to them for their travelling expenses was very slender, complained to their Superior, who instantly disclosed to them a considerable treasure, which had escaped the scrutiny of the imperial

officers. The two brothers, D'Obole, well provided with money, entered Bohemia, traversed Bavaria and Switzerland, and arrived in France. The younger brother was sent to Forcalquier, the other into Britanny, where, tired of the pride, the ambition, the dark and dangerous manœuvres of his brethren, he abandoned them. I may enumerate him among the Jesuits of my acquaintance, perhaps exceeding an hundred, who abandon this execrable Society; and if he who now raises his voice against it, were still a member! What would you, reader—what could you say of it?

The young D'Obole soon quitted Provence for Paris, to study theology. The Company make him travel frequently, to relieve and amuse his mind. The disgust and weariness which he feels in the French territory, greatly injure his health; the air of liberty which is breathed in France, does not agree with him. The irreligious, philosophic, and licentious spirit which he finds in our country, makes him daily and nightly regret that happy land where, under the leaden sceptre of servitude, the oppressed people plod along the sandy road of life, like abject herds that are driven to the slaughter-house.

Father D'Obole, however, entertains some

hope of returning to his native land, under the pretext of an entire rupture with the Society. A Jesuit, who is a Polish nobleman, has re-entered the duchy of Warsaw, and it is said that he is to endeavour, in concurrence with some powerful individuals, to obtain Constantine's permission for the return of the Jesuits.

PELLETIER, a Polish nobleman. Generous, sensitive, distinguished for brilliancy of wit, simplicity of religion, and gentleness of manners; he would have been an amiable Jesuit, had he not combined with an astonishing appearance of artlessness, the most profound and refined cunning. The Company set him to study physical science, for which his taste and his talents had peculiarly qualified him, when he was merely a student; he had also rendered himself very celebrated by his scientific experiments, and what I have heard related of him surpasses all belief. It is said, that in order to convert a village of Lithuania, in which there was scarcely any one who believed in the demons of hell, Father Pelletier, invoking the aid of physical science, caused an eruption of terrible flames, which surrounded the village without consuming it, and that the poor people, completely terrified, fell at his feet to wor-

ship him, as the Lycaonians prostrated themselves before Paul and Barnabas.

Exiled in common with all his brethren, from the empire of Alexander, he repaired to Italy, and from thence to France, whither he was summoned by the Provincial Richardot. It is stated, that having been arrested at a village in Gallicia, he received orders to quit it by a certain hour, and that in order to elude the injunctions of the police, he proposed to his fellow travellers, the expedient of stopping all the clocks in the place, by a trick in natural magic, which he had learned from his instructor in physics; but his associates refused, and they went away immediately.

On his arrival in France he was sent into Provence to give lectures in physical science; and he acquired the affection of all who heard him. From his varied and interesting conversation, his company was much sought after by all the young people. Although a modern Jesuit, he does not like the modern Society; he often says that it will not rise to that splendour and respectability which rendered its prototype universally celebrated; that it betrays too much timidity towards its enemies; that it is highly impolitic to give way to the people, because the people are always victorious

when they are dreaded, and in order to conquer them, every thing must be ventured. .... This is the part which the Jesuits are going to act. .... I would say to the people, "what is to become of you?"....

PHOLOP. No sooner was he informed that Catherine had preserved in her dominions, the relics of the ancient Society, than he hastened to assume the habit of Ignatius; his zeal and the facility with which he spoke the Russian language soon gained him advancement. To this also, the name of Condé, which he had usurped, in a great degree contributed. A name so renowned, even on the banks of the Dnieper, had gained him the highest respect among the Poles and Russians; they fully believed that he was of the blood of the Bourbons, because he had assumed their name; and the Jesuits, for the glory of God, and the salvation of their fellow-men, accredited, by a mental reservation, this pious error.

For some years, Father Pholop had exercised his talents in the colleges of the Society. He was soon brought forth from the narrow precincts of a house of education, to enter upon a vast career. He was appointed missionary to St. Petersburg,

and repaired to that capital in company with Fathers Grivel, Jourdan, and some other Jesuits; their orders were to confine their missions in the first instance to the Catholics, and to insinuate themselves by all the arts of courtesy and politeness into the good graces of the principal persons at court. In this they succeeded, Father Pholop, who, united to great attainments in science, much wit and acuteness, soon became a particular favourite with the great; de Grivel, who was practised in the ways of the world, and possessed a variety of knowledge, together with a profoundly politic mind, and a very engaging disposition, gained the esteem of all the young nobility, and of the most distinguished ladies. The emperor himself became the protector and friend of the Jesuits; he was in the habit of visiting, without the parade of sovereignty, some of the members for whom he had a particular esteem, and several of the princes and grandees followed the example. Such marked attention emboldened the children of Ignatius, and they betrayed themselves by too much precipitation. Father Balandré no longer kept within bounds while preaching in the churches of St. Petersburg, Proceeding afterwards through all the countries of Finland, to the gulf of Bothnia, he visited even

the coast of the White Sea, preparing the way for his Company, whose intention was to form a settlement at Archangel, on the shores of the Frozen Ocean; Father Jourdan acted with great zeal in the town of Riga; and other Jesuits exerted themselves in every part of Russia. Fathers Pholop and de Grivel remained at St. Petersburg, paying court to the princes and grandees in order to seduce them, to gain from them all that they wanted, or render it impossible for them to refuse any thing that was required of them. The court of Russia, quiet and apparently indifferent, suffered them to proceed in the work of universal monarchy, which they were anxious to found; numbers of Jesuits already swarmed on the coasts of the Baltic, on the banks of the Dwina, and in the neighbourhood of Siberia; one missionary had even reached Astracan; and the morality of the Jesuits was nearly becoming triumphant, when the boldness of Father Pholop in the court of Russia, dissolved all their projects and frustrated their fairest hopes.

Among the courtiers at St. Petersburg was a young prince, the son of one of Alexander's most powerful ministers; the Jesuits thought that he might afford them considerable support if they

could attach him to themselves; they laid their snares, flattered his ambition, promised him high honours and unlimited power, gave him to understand that even the crown of Russia was a trifle in comparison with that which they were disposed to bestow on him; in short, by alluring and urging the young prince, they caused him to abjure his religion, and secured his fidelity to the new faith by the most solemn oaths. This conversion, though effected in secret, was very soon discovered; and, indeed, the young prince himself avowed that he was a Roman Catholic. His father had recourse to intreaties, caresses, menaces, and allurements; the youth's resolution was not to be shaken: he would die for the faith he had adopted. The irritated minister complained to the Emperor, requesting that his Majesty would either avenge him, or allow him to retire from court. The Jesuits, still more powerful, exerted all their strength, and employed all their intrigues; they sent away Fathers Pholop and De Grivel from Russia; raised alarms in the court and in the capital, accused the minister who persecuted them of falsehood and calumny; and would have caused his removal, had not the minister at the same time detected their manœuvres, and obtained certain proofs of a con-

spiracy concerted in Poland,* in which the Jesuits had undertaken to place the crown of that country, on the head of a king descended from the Poniatowskis. Astounded at these mighty projects, and terrified at the audacity of these religious conquerors, Alexander ordained that his states should be totally purged of the Jesuits; he sent troops to take possession of their houses and lands, in order that their numerous serfs might be prevented from revolting. He was no longer overawed by the presence of Brosossoski; that general was just dead; and if we may believe the Jesuits, his death, far from being natural, must have been brought on by secret poison.

After traversing the Austrian States, Pholop and De Grivel took a journey to Rome, and soon afterwards repaired to Paris. Father Pholop resided for some time in this capital, engaged in maturing his vast plan of universal empire. Jerusalem and Rome were to be its principal cities; Constantinople, St. Petersburg, Vienna, and Madrid were to hold a distinguished rank; Paris and London, before they could be any thing, must pass

* See the article RICHARDOT, where the details of this conspiracy are given.

through the fire in order to be purified from profaneness; Africa and the New World must remain in barbarism, and be considered mere ciphers in the scale of nations. Destitute as they were of arms, destitute also of the vain title of kings, the brotherhood might have attained their object. At a former epoch, Francis Xavier, alone and destitute of money, and solely upborne by the vast designs which he was determined to realise, sailed from Lisbon, traversed the vast expanse of two oceans, landed in India, which he subdued; then enthralled the most politic and the proudest people of Asia, triumphed over an hundred different nations, reached the very gates of China, and, had not his course been arrested by death, this new Alexander would have chained to his triumphal car all the nations in the world.

This also was the design of Father Pholop, as indeed it is of all the Jesuits. His health being daily on the decline, he is gone to breathe the air of Bordeaux, where he continually meditates on the means of aggrandizing the Society of Jesus.

QUEUNÉ, of Franche Comté. Such are his mildness and charity, that they would commit to the flames all heretics, and all philosophers. In the

early days of the Society, he was director of the novices, who, in the words of the report sent to the General, " went forth from his hands like furious lions let loose upon slaves."

The Society, however, were afraid of confiding to him any longer so precious a deposit; they appointed him Superior at St. Anne, in the room of Father Jennesseaux. Father Queuné moderated the violence of his character, affected a gentleness which was foreign to him, flattered all the noble Bretons in order to subdue them, allured an infinite number of pilgrims, who replenished his coffers; even obtained some valuable presents from a great princess, and made no enemies except among priests who did not entertain the same opinions with himself, and who were grieved at seeing the Jesuits acquire dominion over the minds of the simple Bretons.

So great was the sway which Father Queuné held over Bretagne, that he seemed like a divinity, whose worshippers trembled while they adored. It was already rumoured that he wrought miracles. The astonished Bretons repaired to St. Anne with offerings to this new St. Paul, and people came from the remotest places to hear his oracular discourses.

It was the wish of Father Fortis, on ascending the throne of the Society, to make trial, like other monarchs, of the extent of his power; for this purpose, he made known to the Provincial of Paris, the ancient rule of St. Ignatius, according to which, a Superior must not remain more than three years in the same college; this rule he ordered to be put in force; and all the Superiors, even the Provincial, were in an instant disqualified and displaced, notwithstanding the dissatisfaction of several bishops.

Father Queuné, regretted by all the people of Bretagne, came to Mont-Rouge, and was appointed vice-rector. He had scarcely commenced the exercise of his functions, when he received orders to go to Avignon, with the same titles, to found a noviciate. He therefore departed from Mont-Rouge with ten novices and several Jesuits, who were to be attached to the same establishment.

Father Queuné thought that he had by this time finished his travels, but he was recalled to Paris on important business. This is supposed to be, the foundation of a new college at Strasburg, where the Society have long wished to establish an advantageous post.

RAVIGNAN (DE.) He was substitute to the attorney of the king at Paris, by the grace of God, and of the congregation. The Abbé Frayssinous, who had noticed him in his conferences, discerning some excellent dispositions in this young magistrate, wished to make him his successor. M. de Ravignan, beset, urged, tempted by the Jesuits, and quite dazzled by the fine prospects which they disclosed to him, suffered himself to be won, and retired to the seminary of St. Sulpice, where he remained some days in order to mislead the public; from thence he went privately to Mont-Rouge, in the carriage of an eminent personage of the congregation. It may here be remarked, that when men of the profession of the law become Jesuits, they screen their proceedings under a veil of mystery. M. de Ravignan never visits them but by stealth. M. de Tinseau, advocate of the Royal Court of Besançon, withdraws himself from the public eye while he passes a week at the seminary of Issy; and M. de Villefrancon, his archbishop, carries him secretly to Mont-Rouge in his own carriage. It is therefore a very shameful thing to be made a Jesuit, since those who are disposed to join the Society shelter themselves in secrecy, like

conspirators who carry on their designs in the darkness of night.

While every body else was in ignorance of the step taken by M. de Ravignan, it was the topic of conversation with all the congreganists in France, from the Pyrennees, where I heard of it myself, to the banks of the Scheld, where it was announced in some Catholic journal; a solemn TE DEUM was chaunted in all the secret oratories of the congregation for this great victory.

The magistrate-novice soon became the coryphæus of Mont-Rouge. M. Frayssinous, who had not forgotten his beloved neophyte, earnestly desired to have an interview with him. He could not, however, go to Mont-Rouge, without exposing himself to suspicions and clamours which he never liked (for a reason that is pretty well known); he therefore made an appointment with Father Ravignan in the park of the seminary at Issy, and the young Jesuit repaired thither with one of his brethren. The conversation was long, familiar, and confidential; and it is thought that repeated interviews of the same kind have taken place, unknown to a malicious public. Why does M. d'Hermopolis hide himself when he wishes to converse

with a Jesuit? Why is he afraid of going to Mont-Rouge? Did not the Abbé Frayssinous go and dine there with several of his friends before he became M. d'Hermopolis?

After his noviciate, M. de Ravignan went to Vitry to study theology. I have been told that it was in his name the Society purchased the house of General de Vaux. That house, at first destined for a school of theology, and afterwards for a school of physical science, will, at a later period, become a school of jurisprudence. The Society, considering that justice was entrusted to the hands of "certain interested individuals, philosophers, destitute of religion and morals," intend to remedy an evil so pernicious to France; hence they are seeking to make converts among the lawyers, and they hope to obtain the king's permission to establish a school of jurisprudence, where justice shall be taught after their own manner, and where upright and virtuous magistrates shall be formed, such as the Reverend Fathers themselves. Meanwhile M. de Ravignan is fathoming the depths of theology at Rome, the Society being of opinion that no man can be a good magistrate if he separate jurisprudence from theology.

Let us, however, give Father Ravignan credit

for good faith; he is not blinded by the spirit of his sect. On being consulted by his brethren respecting the accusation of M. de Montlosier, he has declared that they ran great risks of being a second time expelled from France, and that law and justice were against them.

RAZE, (DE) from the neighbourhood of Arbois, in Franche Comté. He is neither a man of science, nor a theologian, nor a scholar, nor a devotee; he has wit enough to please the world, talent enough to govern a house, head enough to administer the finances, a great deal of zeal for the propagation of the Company's influence, and sufficient audacity to defend it against all adversaries; but hitherto the Society have employed him only in managing the finances of certain colleges; in which humble office, however, he has proved himself a man of ability.

He has been blamed for too much gallantry; in the society of ladies he loses his gravity and his bashfulness; and, by a laughing air, furtive and languishing looks, and a worldly and mystical language, like that of good M. Tartuffe, betrays symptoms of hidden fire. Let him take care; wicked wits, by their wanton discourses, have

failed to amuse certain husbands; it is even said that the Provincial sent him away from Aix, fearful lest a renewal of the example of La Cadiere might ruin the rising Company.

The fine climate of Provence, that land which was the cradle of the Troubadours, has a singular influence over the Reverend Fathers; several of them have laid aside the frock, to become husbands; others, resident there, sacrifice to the graces, after the custom in certain Asiatic climates; and their equivocal reputation may perhaps force them to abandon that fine country.

REVERSEAUX (DE) of Paris. His parents sent him to St. Acheul, merely to finish his studies; the Jesuits educated him for no other purpose than to make him a fanatic. The young Reverseaux compensated the cares bestowed on him, and answered all their expectations. He persisted in his determination to enter the Company of the Jesuits, notwithstanding the wishes of his parents, who had only this one son, the last scion of their family. After many obstacles, which were all overcome by the adroit policy of the Jesuits, M. de Reverseaux entered their house at Mont-Rouge, where he distinguished himself by his extreme

zeal and activity, which gained him the honour of being sent, with ten of his brethren, to the noviciate at Avignon, to be its founders and its models.

The Society, which destines its children at an early period for the different employments which it bestows, is preparing the young Reverseaux to be a second Jouvency. As it admits none but tramontane books, condemning in the aggregate, all French modern literature, as too liberal and revolutionary, it has charged Father Reverseaux to correct those tragedies, those comedies, those poems, those histories, which corrupt the minds of youth, and are the ruin of empires; to expunge from Telemachus, from the Petit Carême, from Vertot, from Saint Real, and all other light authors of the age of Louis XIV. every one of those reprehensible maxims which demonstrate to kings their very serious duties, and instruct the people in their just rights, and in the inviolability of those rights. Not contented with correcting, they wish to commit to the flames all those audacious writings of the philosophers, especially of Voltaire, and of Rousseau, who disliked the Jesuits, that no trace of their works may be left upon earth. Father de Reverseaux does not con-

fine himself to French writers; he finds that Father Jouvency has shewn too much respect even for the writers of the age of Augustus, and he proposes to render them less profane and less dangerous.

RICHARDOT, of Langres. Certain singular adventures led him into Russia, where, tired of rambling through the world without finding the road to fortune, he became a Jesuit. His great proficiency in speaking the Russian language, caused him to be chosen for the missions to St. Petersburg; and; as he was of an inflammable, impetuous, vain, light and trifling disposition, the congregation of the military was assigned to him. His skill in conducting them, so entirely gained their good will, that they were prepared, at his command, to fall upon the city of Peter the Great, and to reduce it by force to the power of Loyola. If the plot had not been discovered, the empire of Alexander would have crumbled to ruin at once, like an edifice that has been attacked in its very foundations. Numerous congreganists overran the towns of the empire; some persons they seduced by offers of money, others by the attraction of honours, or the allurements of pleasure; some

were won by the hope of liberty, and many gained by working on their religious feelings. Some powerful lords retired to their estates, and secretly armed their serfs that they might be ready to take the field when the concerted signal should be given. The Jesuit Fathers who went into foreign countries, were followed by skilful officers disguised as slaves, to take command of the serfs who were to be roused to insurrection. At Archangel, at Moscow, at St. Petersburg, at Smolensko, at Woronetz, and in the Taurican Chersonesus, great numbers of the troops were tainted with disaffection. In Poland, every thing was propitious to the objects of the conspiracy. The Poles would have sacked the empire for the sake of having a prince of their own to govern them, and the Jesuits promised them a king, of the very race of the brave Poniatowski. While these preparations were in progress for revolutionizing a vast empire, which, like a tremendous mass, must have been shattered to fragments by its fall, the only topics of discourse in the pulpit and in social circles, were the reign of Jesus Christ, the slavery of sin, the freedom of the children of Abraham; professions were made of obedience to God rather than to men; of the blind submission due to

priests; of the horror that should be felt in regard to those who kept aloof from the temples and the Jesuits; and finally, of absolute devotedness to the authority of the faith.

During great revolutions, foreign wars are sometimes necessary to restore tranquillity to the troubled state. The Jesuits, well aware of this, had an army in readiness to traverse the Black Sea, and march to the attack of Constantinople, while some formidable bodies of Poles were to take post on the frontiers of Hungary, Bohemia, and Prussia, ready at the first order from their captains, to make a terrible invasion, and while numerous battalions were to terrify and overawe St. Petersburg, and the principal cities of Russia. But Providence, which watches over empires as well as individuals, so ordained that the Jesuits should betray themselves; that their horrible designs should be discovered; and that the banishment of this dangerous order of men should save the vast monarchy of the Czars.

Father Richardot sought refuge in Rome, after having encountered innumerable dangers in the Austrian States; and it is said that he left some Jesuits who were to guard the frontiers of Poland.

Italy was full of Jesuits; France desired to

have some; and the request was granted.' Father Richardot was appointed Provincial; and was accompanied by a train of Frenchmen, Russians; Poles, and Germans. On his arrival at Paris, he betrayed in his Provincial acts, a vain and frivolous mind, greatly to the dissatisfaction of the Society. He introduced foreign usages into the Province of France; gave the most important places to the Jesuits whom he had known in Russia; employed the funds of the Society to defray secret expenses; procured the remission of immense sums to Mont-Rouge which had been withdrawn, together with the archives and the correspondence, for the purpose of being placed in security; and, by his volatile and indiscreet conduct, frequently compromised the still fluctuating interests of the Company.

He was soon superseded by a more serious, more prudent, and more formidable man. Placed at the head of the college of Dôle, where he had no better success, he determined to devote himself to the missions; and to prepare for those duties he has entered into the House at Laval, under the superintendence of Father Thomas.

ROGER, a native of Coutances. Weary, like

all his brethren, of living under the government of that most fanatical priest, and most wicked man, Paccanari, he returned to France for the purpose of joining the Fathers of the Faith. Having a mind prolific of resources; a heart bold enough to brave all dangers, with adroitness enough to avoid them; equally skilled in the employment of falsehood and of truth; devout, even to fanaticism; so far from rigorous, as to be even culpably lax; addicted to intrigue; prompt in enterprise; of a disposition calculated to carry every thing either by force or cunning; incapable of conceding any thing to weakness or passion; he has been employed by the Society during the stormy periods of the empire, in the most difficult and important negociations.

Notwithstanding the despotism of Napoleon, he continued to direct in secret the numerous associations in France. He visited the principal towns in the kingdom, preaching, dogmatizing, maintaining the system of congregations, by means of nocturnal assemblies held in the houses of rich congreganists. It is impossible to define the extent of his dominion over the poor devotees of Grenoble and Lyons. Cardinal Fesch, alarmed at the influence of this man, forbade him to act as

confessor in his diocese; and to ensure his obedience, kept him as an exile in his palace. The Jesuit, cunning as a Norman, had no difficulty in surmounting this obstacle. In the immediate vicinity of Lyons, was a mansion belonging to a noble congreganist, one of the apartments of which was just beyond the limits of the Cardinal's diocese. This circumstance afforded an opportunity of invasion quite sufficient for a Jesuit. He repaired thither on pretence of breathing an air requisite for his health; called together the congreganists, who, by a reservation perfectly Jesuitical, infringing the laws of the church, confessed themselves to Father Roger, in spite of divine authority; received all his instructions, and believed themselves wholly protected from reproach or scandal, because they performed those acts some few paces beyond the territory of their own proper pastor.

It is impossible to conceive the influence which this man exercised over all affairs. He gained access to the post-offices, and inspected the most secret correspondence. He visited all cabinets, and of his own will and pleasure, effected the dismission of all who were not agreeable to him. He travelled through Bretagne, Normandy, and La Vendeé; and greatly contributed to the last insur-

rection of that desolated district. Since the restoration (of the Bourbons,) he has done nothing remarkable; he has merely formed an establishment of religious females at Montmirail, under the auspices of the Duke of ....., and the Duchess of .....; and the zealous founder frequently visits the castle of Montmirail, there to inculcate the precepts of peace and moderation.

He was still entrusted with the direction of the military congreganists. Alarmed at the popular clamour excited by the writings of M. de Montlosier, he dispersed those brave soldiers of Christ, although they had been roused to such enthusiasm by the discourses of Father Roger, that they swore upon their sword-hilts rather to die than abandon their congregation; and were ready to assail Paris, sword in hand, to cut the throats of those liberals who had been the cause of their dispersion.

Father Roger is one of those men who are capable of revolutionizing a whole people by his inflammatory discourses. "Twelve men such as he," said a Jesuit to me on one occasion,—"twelve men such as he, would effect as signal a change in France, as the apostles have effected throughout the whole earth." In 1826, when he succeeded Father Queuné

as Superior of the novices, he even surpassed his predecessor in fanaticism and austerity. He inured his neophytes to hunger, to thirst, to cold, to heat, to the vicissitudes of weather, to misery in all its varieties; he announced to them, with prophetic fervour, the future destinies of France, and urged them to rush on every danger for the deliverance of their ill-fated country. One day, amidst a tempest of wrath, he exclaimed, that if they did not rescue that unhappy land, it would soon fall into the hands of some headstrong men; who would break sceptres, crowns, and altars; demolish thrones, and bury under them, magistrates, nobles, kings, and pontiffs, in order to construct on their smouldering ruins, the throne of liberty and irreligion. At these words, the terrified novices would rush into each other's arms; embrace; mutually bid defiance to death; run to and fro about the the house; meet and avoid each other; utter cries of alarm; bathe with tears the altar of their God; fall at the feet of their director; and, in their paroxysm, would have rushed into Paris, as the apostles of old went forth from the supper-table into Jerusalem, had not Father Roger, terrified at his own success, moderated their transports.

What would you, yè bigots, have done at such a time? what would you do, if Mont-Rouge were speedily to vomit forth bigots still more violent?

RONSIN, a native of Soissons. His talent for eloquence obtained for him the professorship of rhetoric at Montdidier, the cradle of St. Acheul. His insinuating manners, his easy and pliant disposition, his impenetrable and ever-successful policy, were so highly appreciated, that he was removed from the province to the capital, and placed at the head of the Company's affairs. The person whom he succeeded in that office, was the Abbé Legris-Duval, on whose death the congregation had been left without a director. Under the guidance of the Jesuit Ronsin, it underwent a total change; for, having previously been no more than a mixture of every rank and condition, it now became the circle of all that was eminent and distinguished. Father Ronsin modelled it according to the new theories which he had adopted. He abolished the equality which had heretofore prevailed, and divided the congregation into particular associations. In consequence of this arrangement, distinct congregations began to be formed of nobles, of men of moderate fortune, of military

men, of artisans, of women and of children. Father Varin was ordered to take charge of the city-people, (bourgeosie,) Father Roger, of the artisans, the men of the Fauxbourg St. Marceau, and the military; while other Jesuits participated the subordinate divisions. Father Ronsin monopolized the care of all men of the state. In his congregation they were to be seen of every grade, from the duke Mathieu, down to the apostolic nuncio; multitudes of very Christian barons, dukes, princes, marquisses, counts, cardinals, bishops, deputies, prefects, and a host of men distinguished for celebrity, wealth, influence, and especially for fanaticism. The young persons who belonged to the class of citizens, and who had acquired notice for their extravagant zeal, obtained, as a very extraordinary favour, admittance to the grand congregagation; places of profit and dignity were obtained for them, in order that by these social distinctions, they might be in some small degree, approximated towards those high privileged classes, from whom they were so far removed. Soon afterwards, the antichamber of Father Ronsin was filled with suitors, courtiers, petitioners of every degree; lest any one should doubt this, I here declare, that I was one of the number. I attended his levees; I saw

every thing, heard every thing, and still remember what answers I received.

Every one was desirous to be for the congregation, and to have Father Ronsin for a confessor, because his confessional became the sole channel of grace and favour, of credit and fortune. No person could participate in the favours distributed, without going to confession and to mass; no congreganist performed the slightest act of beneficence which had not been previously dictated by his confessor, and that confessor must be only Father Ronsin, or some Jesuit appointed by him.

If ever there was a wicked man upon earth, Father Ronsin was one. Raised from the dregs of the people, he would suffer a poor wretch to expire at his feet if he did not go to mass. Though the minister of a God of mercy, he will not teach wisdom otherwise than with the cruel rod of despotism. The blood of the unfortunate would fail to excite his pity. His pity! has he such a feeling? He has suffered whole families to die of hunger, because they did not believe in the virtues of the rosary. The tears of the widow, the piercing cries of poor deserted children, the despair of an old man perishing with hunger, have failed to produce even a momentary change in his ferocious

heart. He provokes blasphemy against Providence, and he denounces the wretch whom he has compelled to blaspheme; he excuses his enormities by pleading the will of a just God, as if that God whom he insults did not cause his sun to shine upon the just and the unjust; as if the God of virtue did not tolerate with the same long-suffering, the wretch who persecutes and domineers over his neighbours, and the good man who endures without complaining. Barbarous man! accuse not God; he is good, and He was never susceptible of malevolence; it is thou alone who doest evil. Be not satisfied with depriving poor children of bread; take a dagger and plunge it into the hearts that thou hatest; or rather, as a high-priest of death, cast that dagger, lacerate with thine own hand, that victim which thou devourest with envy, and while the blood is still flowing, go, if thou darest, and offer to the Righteous Judge of mankind, the prayers of thy sacrilegious soul.

On seeing father Ronsin solicited, beset, universally sought after, any one would suppose him to be a minister of state distributing the favours of a powerful monarch. Suitors from every province came to propitiate his influence and protection. Paris is full of persons under his protection, the

provinces overflow with them; and even in foreign countries he has favours to bestow, on his congreganists.

How has Father Ronsin found means to acquire such immense power? I cannot answer the question. Most certainly he is not a man of superior talent, and even his manner is rather repulsive; he has by no means that knowledge of worldly affairs which ensures success without having recourse to cabals; his acquirements are very limited; he is of obscure birth; his sole merit consists in the talent peculiar to minds not above mediocrity, that of skilfully managing an intrigue. He is gallant in the society of ladies who go to mass, and who lead what is called the life of a devotee, and it may be particularly remarked, that in relation to certain pretty marchionesses and some baronesses, he is exactly the man that Tartuffe was with regard to Pernelle and the imbecile Orgon.

ROSAVEN, born in the vicinity of Quimper. For thirty years he has occupied the highest and most important offices in the Society. When Father Brosossoski was appointed General of the Company in Russia, he was chosen by Brosossoski himself to be assistant of the Province of France,

that is to say, minister plenipotentiary with the General, for the affairs of France.

Ungrateful and rebellious, he forfeited the name of Frenchman, by betraying, to the utmost extent in his power, those of his countrymen who penetrated into Russia, with great exertion and at every kind of risk; and at a later period when he was banished far from the banks of the Duna, and sought refuge at the Capitol, he assisted Cardinal Gonzalvi in persecuting the French nation, which that Roman prelate disliked, and contributed to thwart all its projects.

The Province of France is entirely subject to him. All appointments, all affairs rest with him; even matters of doctrine must receive his approbation. All correspondence is transmitted to him; the characters of all the Jesuits in this province are laid before him; and on the banks of the Tiber, he, like his predecessor, in the interior of Poland, excites and governs, without control or resistance, that alarming body of men who disturb our country, and are secretly working its ruin.

During his residence at Polotsk, he was an object of dread to the emperor of Russia; and had it not been for the powerful influence of some noblemen, he would never have quitted Poland.

Alexander had determined to send him out of the world.

He is perhaps the most knowing, the most despotic, the most formidable, and the most depraved of all the Jesuits; he has written several works, which can be considered only as the effusion of an extremely narrow, superstitious, and prejudiced mind. His Apology for the Jesuits is a mere tissue of falsehoods, replete with unblushing and impudent misrepresentations of well-authenticated history. With regard to his religion, it may be said to resemble that of the Italians in general; it is nothing at all. Fanaticism is his deity; superstition is his worship; the tears of the unfortunate are his sacrifices; and the subjection of all nations to the dominion of the Society is the object of all his prayers.

RUEL, born at Aubenas, in the Vivarais. At Annonay, where he finished his studies, he attracted notice by a surprising vivacity of wit, extreme impetuosity of temper, and an invincible obstinacy of disposition, strengthened by passions the most violent and dangerous. His pride, his love of glory, and the insatiable cupidity of his ambition, precipitated him among the Company of the Jesuits.

He was in the first instance subjected to the rigours of a harsh and painful noviciate, in which he displayed such constancy and devotedness, that he was thought worthy of being sent to St. Acheul and to Bordeaux, and, at a later period, of being appointed professor of rhetoric at the College of Dôle, which had just then been founded.

However inimical to French literature and to the French theatres, of which the Company intends very shortly to procure the abolition, Father Ruel composes poems in French verse; writes comedies which are acted in the colleges of the Society; and endeavours to substitute a more monarchical and religious literature for that which has been left to us by our eminent men of genius. How wonderful! that we should hitherto have been ignorant that Corneille, Racine, Boileau, and even the good La Fontaine, with a host of others, were corruptors of our manners! The Society of Jesus has just imparted to us the knowledge of that fact through Father Ruel, and has proscribed them almost with as much rigour as if they had been the scourge, or rather the pestilence of mankind. Corrupted people, enjoy your theatrical amusements while you have any! Attend those voluptuous concerts where the charms of music may soften

your hearts, that have been already seduced by the fascinations of enchanting poetry; you will not long be permitted to enjoy either those impassioned songs, or those tragic declamations, or those effeminate strains which steal so much of your precious time. A decree has already been issued by certain men, invested with sacred authority, prohibiting in expectancy your joys, your holidays, and your pleasures; banishing your actors, closing your theatres, destroying your public walks, breaking down your statues, and effacing every vestige of those fine arts which embellish your cities: "What will they leave us?" methinks I hear you say.—Know you not, simpletons?.... they will leave you lamentations, fetters, *masses*, and processions.

ST. ALLOIR (DE), born in the vicinity of Quimper. He thought that the family from which he sprung; and which in reality was not of sufficient note to procure for him a brilliant reception in the world, would ensure him respect in the ecclesiastical profession, which is crowded with so many blockheads, plebeians, and peasants, sprung from the sordid hut, or the barren rock. He was not mistaken. The Jesuits under whom he pursued his studies, proud of possessing the young Count

St. Alloir, the only hope of a family of rank, though but little known among the people of Bretagne, received him with all the regard due to a man of his quality. He had not passed quite a year of his noviciate at Mont-Rouge, when he was sent with the young Count de Reverseaux to establish the noviciate of Avignon. His zeal, his courage, his activity, and his boldness, excited very great expectations, which, however, were not very strongly borne out by any indications of mental superiority.

SEVILLE (DE), born in Poland. On their entrance into France, the Society caused all its young refugees from Russia, who were of noble blood, to change their names; and that they might not forget the land of their birth, they determined that their names should be simply translations of those which they had relinquished.

Father Seville completed his studies among the Jesuits of Lithuania, who made him assume the habit of the order. From his proficiency in the sciences, his lively imagination, and his extreme sensibility, he was selected to draw up the catechism for the use of the young nobility. He had been very successful in his native country; and had

rendered very important services to the Company, when the fatal decree of Alexander obliged him to quit the beloved land of his ancestors. In France, he was sent to the Lower Alps, where even the serene sky of Provence failed to dispel the gloom of his soul. Some time afterwards he repaired to St. Acheul, to study theology and the French language.

Of a generous disposition, great wisdom, and exemplary moderation, he would have been one of the best of men, had he not lived among reprobates. Though he has been trained in a school of dissimulation and duplicity, it is evident that the blood which flows in his veins is the blood of the Polish nobility. Notwithstanding the barbarous bonds that bind him to an order which tramples mankind under foot, he is still a man, and can sympathize with human weakness.

Reader, I am desirous in this place to avoid stating any thing rashly; I shall bear in mind, that if any one was ever bound to speak the truth, it is I, and especially in the present work. In speaking of the Jesuits, how many things escape me which would doubtless surprise you! I even suppress whole articles, and the number of them is by no means small. Am I not in the right? Would

you believe them if you read them?. But let me at least lay before you what has been written to me by a man who knew them better than I, for he was a long time one of the brotherhood. That which I am about to relate to you belongs to the history of Father de Seville, for it is an account of one of his free and familiar conversations, communicated to me by the friend above-mentioned; and you will yourself determine what you ought to think of it, as well as of the subjects to which it relates.

"When I wished to return into the bosom of my family, I went to consult with all my brother Jesuits, and disclose to them the inmost thoughts of my heart. I accosted Father Seville; and his simple and engaging manners, full of mildness and gravity, inspired me with the confident expectation that I was addressing myself to a sage. I was not mistaken. He spoke to me with that frankness and freedom which denote an honest mind; and, judging me to be a young man prepared to imbibe his instructions, he concluded with these remarkable words: 'Religion is merely a pretext which the Company employs to extend its empire; conscience is the offspring of prejudices; religion is the contrivance of men. If our missionaries traverse the seas to preach the name of Jesus, it is for the sake,

not of Jesus, but of our Saint Ignatius, to whom we owe every thing. Wherever we go, we fail not to introduce rites and ceremonies; they are the aliment of superstition, and by superstition the people are to be subjugated. Temples must be erected for communities that have been seduced, as shows and stage-plays are provided for nations that are corrupted. If you would govern mankind, you must strike, you must astonish their imagination, for it is that alone which actuates them; and, after all, what are conscience and reason but a variable imagination, which a shrewd and clever mind modifies at pleasure? Be assured, however, young man, that with all these principles, we fail not to perform the duties prescribed by honour and equity in submitting ourselves to works which our reason disapproves.

"At the altar, when I bow down before that Host which I sacrifice, think not that I am guilty of idolatry. It is to the Supreme Being, who pervades the whole universe, that I offer my adorations. He exists in the bird that sings, in the stream that murmurs, in the admirable fruit that adorns our hills; why, then, should he not exist in the bread which we prepare from one of the most precious of his gifts. Neither does my

mind. aspire to create fantastical palaces for the Infinite Being who dispenses to us life and reason. It was fear that formed hell, and pride that conceived the imaginary bliss of heaven. Am I then to believe that we shall wholly die? By no means; nothing on earth dies, much less does man. Death to him is but a return to his primary origin; the tomb that receives him retains merely extinct ashes; the fire that animated him ascends to the skies; the blood resolves into the elements that composed it, and the breath of reason evaporates into . . . air.

'Is justice then a mere empty sound? Perhaps so. Conscience is nothing but what education causes it to be. One nation has honoured as just and right that which another nation has condemned as culpable. Nature receives in silence all the institutions of society, and it is society alone that can establish and define what is just and what is unjust.

'Believe me, virtue is founded solely on the wants of society. Hence it is that all religions have commanded virtues conformable to the laws of each people, and that nowhere can we find that constant and uniform morality which nature would have instituted.

"I do not enquire whether the Son of Mary really existed upon earth. Perhaps I might, by investigation, ascertain all that to be a mere human invention. There lived formerly a just and virtuous monarch, the friend of mankind, who governed them only to render them happy. The people thought that the First Great Cause of their existence must be, in all respects the prototype of such a being; they wished to honour him in his image, and they ranked their king Jupiter among the gods.

'In remote ages, several men were, from time to time, distinguished for great bodily strength, and the astonished people, believing these mortals to be endowed with power from above, compounded them all into one and the same ideal personage, and, under the name of Hercules, did homage to the Most High.

'I adore in Jesus, the wisdom, the power, and all the attributes belonging to the Deity; I adore in him, that *word*, and that sublime reason which governs, animates, preserves the universe, distributing light and happiness; I adore him under the emblem of the bread that sustains us, of the wine that strengthens us, of the sun that warms us, of the science that enlightens us, of all nature

who bounteously pours forth to us her gifts. Formerly, the priests at Memphis, in the recesses of their temples, reserved this doctrine for the initiated; at Thebes and in Greece, and among the Gauls, in the sacred colleges of the priests of all nations, this science was kept concealed from the ignorant vulgar. And we, the depositories of the sacred mysteries, also shield the doctrine of our fathers from the insults of a people who cannot reason, and we reveal it to the enlightened, the just, and the moderate among mankind.

'I would not be understood to say that the people are incapable of comprehending these mysteries: they would understand them quite as well as the priests. At Memphis were to be found among the uninitiated, men wiser than the priests who were initiated. A nation of philosophers is no chimæra. Virtue, and equity, and reason, are adapted to the heart of man, and he always loves them when he is not led astray. But, let priests renounce that absolute authority which was assigned to them by ignorance and credulity; let them sacrifice their interest to the love of truth and the beauty of wisdom; let them relinquish their pretension to all dominion over men except that of moderation, simplicity, and superior virtue; in

this, my friend, consists the real chimæra. Consult the page of history. Wherever priests have established colleges, they have aspired to direct and to govern. Rather than allow their power to be diminished, they would suffer kings and nations to perish, and the whole world to be reduced to ruin; and their fate is such, that they fall not but when empires fall; while kings are always crushed and annihilated beneath the thrones of their own successors. Behold, O my son, that beautiful land of Egypt! At some future time, your own unfortunate country will exhibit the same melancholy spectacle to the stranger who may be induced by curiosity to explore its interior. Instead of those splendid cities where encouragement and culture promoted virtue, courage, science, industry, and art, will be seen only temples and palaces in ruins, columns and capitals tumbled to the ground, and at every step those mournful monuments which will attest, amidst those famed remains, the power of the priests, and the wretchedness of the people who were their prey.'"

"At these words his eyes overflowed with tears, and he ceased to speak. I had listened to him with no less emotion; and, surprised at hearing such fine language, I ventured to say, 'Father,

are you a Jesuit?' He understood me, and rejoined, 'My child, I well know that you are astonished at what I have said. The Jesuits and the Priests have never used this language to you, though in their hearts they entertained the very doctrines which it conveys. I am a Jesuit. While yet a youth, residing on the banks of the Vistula, I forsook my parents to go in search of wisdom. It exists nowhere, for it was not found by me. I visited all schools, and I found most of them peopled with faithless men. I went among the Jesuits; at first I deemed them to be like other sages, without philosophy, without principles, without mysteries. They received me with that air of candour and simplicity which deceives the most experienced, and which is, in reality, the mere essence of dissimulation. I allowed myself to be flattered, seduced, captivated. I bound myself by indissoluble obligations, without being well aware into what state the temerity of my youth would lead me. I acquired what I desired to learn; but my instructions cost me dear, for my liberty was the price of them. Unhappy in mind, an exile from my country, without parents, without friends, placed amidst a nation to which my engagements are an insult, what can I do? If I

break the fatal bonds which restrain me, I am ruined, or I shall become the most unfortunate of men. I must never more assist my beloved country. Would that I might at least behold it once more! .... My dear child, I should shun with horror a Society which outrages reason, truth, and nature, and which ..... My son, I have said too much; your innocence has beguiled my reason, and your simplicity has misled my heart, I intended to have said to you merely what I say to others, and I have deceived myself. Against my will, as it were, I have disclosed to you the inmost recesses of my soul. I have betrayed myself; I have betrayed the Company, the Priests, and the whole Church; and I do not repent the act. For once, at least, my conscience will be spared the reproach of having lent itself to falsehood. Adieu my child! beware of priests! *

* This conversation will seem very strange to men of frivolous minds, who have not studied the history of the Jesuits; it will not astonish enlightened persons, who must be aware that even in the time of St. Ignatius, the Church was shocked at the horrible doctrine of a Jesuit, whose name I have forgotten, and who, having abjured every sentiment of religion, obliged St. Ignatius himself, to expel him from the Company, and successively became a Protestant, a Jew, a Mahometan, and lastly a professed Atheist. At a later period, Fathers Hardouin, Berruyer, Charlevoix, and others,

"Overwhelmed with astonishment, I departed, and determined to ascertain in my own person, the truth of what I had just heard. I repaired to Father Ronsin, and repeated to him, as an opinion, which emanated purely from my own reflections, all that I had learned from Father de Seville. Father Ronsin, in an abrupt, dogmatical, and imperious tone, called me an impious, sacrilegious Atheist, a monster horrible to human nature. I would hear no more, but hastened away, exclaiming, O God, where is thy vengeance?"

SIMON, an advocate of Colmar in Alsace. Before he had taken priest's orders, he was the most fanatical of men. He particularly delighted in causing Jews and Protestants to lose their lawsuits, and when he had fully gratified his fondness for mischief, he entered at Mont-Rouge. His was a remarkable noviciate. Madmen, robbers, illu-

subverted the foundations of all belief, denied the existence of God, and of Jesus Christ, and perpetrated, before the whole world, the scandalous offence of the most revolting impiety. Let this suffice for the present. My second Memoir shall explain, in a satisfactory manner, the religious system of the Jesuits, and it will then appear that Father de Seville has been quite moderate in his discourse that I have related.

minati, exiles from every nation, soldiers out of service, became his companions, and it must be borne in mind, that this was at the epoch which was rendered memorable by the death of the Duke de Berry.

During the time of his probation, he distinguished himself by a degree of mental excitement which alarmed the Superiors themselves. He openly insisted on the necessity of massacring all the liberals who were bringing France to ruin; and declared that the country would never be well governed until it was covered with funeral piles and scaffolds, and until the Jesuits should have become the inquisitors of France.

After his noviciate, he was sent to St. Acheul. He took pleasure in conversing with the young dukes, the marquisses, and the barons, with whom that school was filled, in order to instil into them the following principles:—that the Charter ought to be committed to the flames as the production of illegitimacy and violence; that if the nobility did not re-establish absolute power in France, the country would be ruined, and its ruin would involve the throne, the virtue of the people, and religion itself; that the people must be oppressed in order

to prevent them from becoming oppressors; that they were made for servitude; that base blood can produce nothing that is good and worthy; and that the noble race of barons and of knights, was alone formed for liberty, glory, and dominion.

It may here be cursorily remarked, that in the colleges of the Jesuits, a special distinction is made between nobles and plebeians. The plebeians are always neglected; the nobles engross every care and attention. For the slightest offence, a plebeian must be expelled, without mercy, and without formal process. But an entire college must be disturbed, perverted, and demoralized, rather than that a member shall be expelled who is the son of a man that has purchased a patent of nobility. I have myself heard several Jesuits declare, that the Society wished to establish a house for the nobility alone, on the model of that instituted by the Jesuits at Madrid; and it is possible, that the plan of the Inquisition will be included in that of such a college. In 1821, Father Simon was sent to Aix, to give lectures on philosophy; those lectures were fanatical diatribes and declamations. He boldly proclaimed to his class, that falsehood was allowable when it was dangerous to speak the

truth; and avowed that he should never be happy until he could travel from Marseilles to Paris, overshadowed by rows of gibbeted culprits.

He was soon afterwards sent to found the house of the Jesuits at Dôle; and his zeal sustained no abatement in a country abounding with recollections of the ancient Company. If we may believe the assertions of his pupils, Father Simon is destined one day to give lessons on jurisprudence, in the school of law which the Jesuits intend to establish.

SIMPSON, a native of Nevers. His real name was Sionnais. He entered the Company of Jesuits at an age when self-knowledge is rarely to be expected. His Superiors sent him to the college of La Flèche to finish his studies; and at the dissolution of the Society, he retired to England, where he long resided as a professor of mathematics, under the name of Simpson, which is said to signify Sion. He was regarded as one of the most respectable Jesuits in the province of England; successfully executed several missions in Ireland and Scotland; and was in high credit among the Catholics of London, when, in 1817, General Brosossoski, from the remote regions of

the north, sent him orders to leave England, and become Provincial of France. . . .

He commenced his ministry under the happiest auspices. Mont-Rouge had just been purchased. The number of novices had become too great for the size of the house. Fresh votaries continued to arrive from England, Holland, Savoy, Switzerland, and almost every kingdom and state in the civilized world. Others were sent from every department in France; and the Jesuits, proud of so many conquests, compared themselves to the disciples of Christ, who were all of different countries and of various ranks and conditions in life.

While Father Simpson was managing the affairs of France, he received orders from the General to repair to Lyons, for the purpose of conferring with the Provincial of Fribourg, and of making a visitation through his province. Father Simpson, accompanied by Father Grivel, who had been assigned to him by the Father General, travelled over all the northern provinces, passed through Bordeaux on his way into Bretagne, from whence he returned to Paris, after having visited all the central departments of France.

He is one of those men who seem born to govern their fellow-creatures. Devoid of that impetuous

ardour which characterises a conqueror, he possesses the wisdom, moderation, sagacity, and courage, which constitute the great politician; vast in his conceptions, prudent in his enterprises, of a depth of understanding which disconcerts the most crafty; prompt without rashness, capable of obtaining from fortune whatever she partially discloses to his perception, able to dive into secrets of the closest hearts, without betraying his own intentions, covetous of dominion, indefatigable in exertion, combining extreme ardour with incredible foresight, and possessing moreover a profound knowledge of languages and of nations; a philosopher, yet not a theologian; religious without austerity; he would have been qualified for directing an empire, had he not been placed at the head of a Society which aims at overthrowing all empires.

After his return from his provincial visitation, Father Simpson retired to Mont-Rouge, where he published all the constitutions of Ignatius, abolished the regulations of the Fathers of the Faith, and introduced the spirit which predominated in the house of St. Andrew, at Rome. He seldom spoke with the young novices; but whenever he addressed them he would say, "my children, let us be like

the apostles; and we shall conquer the world. We are not numerous; but let us be generous, like the disciples of Jesus Christ, and we shall have the whole earth for our heritage. The greatest conquerors did not subdue nations with great armies. A band of Macedonians subjugated formidable nations; and an obscure community in Italy became the mistress of the world. Your Father, Ignatius, has alone achieved more than Cæsar, and St. Francis Xavier more than Alexander the Great."

His Provincial visitation at Mont-Rouge being finished, he returned to Paris, from whence he soon departed on another journey through the departments of France. On this long excursion, he had interviews with archbishops, bishops, and several of the most distinguished personages of the Province, especially at Lyons, where the congregation wished to have a college of the Company. The town of Tournon, also, at that time overflowed with troops of Jesuits. It was an advantageous post which the congregation wished to carry. They had the mortification to be totally disappointed; and the Jesuits were obliged to retire, notwithstanding the jesuitical ghosts with

which that town is haunted and beset. Father Simpson again returned to Paris, and was soon afterwards succeeded by Father Richardot.

THOMAS. He is a doctor of the ancient Sorbonne, and as such, was raised by the Society, to the degree of professed member at the expiration of five years, from his first entrance into the Company. This was conformable to an ordinance of St. Ignatius, who rightly calculated that a doctor of the Sorbonne would have a soul sufficiently hardened, and a conscience sufficiently seared, not to take alarm at any dark mysteries which might be revealed to him.

On receiving the degree of doctor, Father Thomas swore to defend the doctrine of gallicanism; and on being initiated into the mysteries of Loyola, he swore to proscribe gallicanism, and labour to secure the triumph of ultramontane maxims. What manner of conscience then, is that of Father Thomas? What power is that which could release him from his first oath? And what guaranty will he be able to give of his fidelity, his constancy, and his sincerity? Will he say that oaths do not constitute justice; that he was in the first instance misled, and that he returned into the way of truth

as soon as it was made known to him? Priest of falsehood; is there any equity in violating faith and betraying honour? Truth exists not where patriotism does not exist; it always harmonizes with the duties of a wise and good citizen.

Father Thomas has been placed at the head of the Jesuit missionaries of Laval, and it is to him that application is to be made by all persons who wish to obtain a Catholic, Apostolic, Roman mission.

TINSEAU (DE,) an advocate at the Royal Court of Besançon. The year of 1824 was the time when he was seen to quit the ranks of our wise magistrates, to take a seat on the benches of the inquisitors at Mont-Rouge. The Jesuits announced that tenderness of conscience had induced M. de Tinseau to retire from the world; that the magistracy and the bar, alike abandoned to liberalism and unbelief, were no longer any thing more than assemblies of men without faith, without morality, without conscience, without equity; and that the tribunals were the mere oracles of hatred, party-spirit, vengeance, cupidity, and the barbarous caprices of the human mind.

M. de Tinseau, however, before he entered the mysterious corridors of Mont-Rouge, passed

through the seminary of Issy, where, during eight days of retirement, he was prepared for his self-sacrifice by M. de Villefrancon, his archbishop, who took him to Mont-Rouge, in his own carriage, in so private a manner as to elude all observation. Father Tinseau was received very cordially, and was treated with marked distinction during the whole time of his noviciate. When it was ended, M. de Villefrancon went to receive his vows, and was the first to give him the Jesuitical embrace.

What is the destination of Father de Tinseau? Of that I know nothing. I should be glad to be informed what he will be good for? Some persons say that he will become one of the profoundest casuists of the Society; Heaven grant that he may! Others assert that he is to be the professor in the intended new school of jurisprudence; and several are of opinion that he will be neither the one nor the other, because he is absolutely good for nothing, and that for this very reason he has quitted the world and presumes to calumniate our venerable magistracy.

TRANCARD, a native of Picardy. Sprung from an obscure family, he took pleasure while at St. Acheul, in humbling the haughty looks of those

young nobles who were placed under his tuition. In his estimation, there was no finer spectacle under heaven, than an association of certain ignorant men, governing, disturbing, humiliating at pleasure, the high and mighty lords of the land, and making the people tremble by the mere force of their genius.

He affects the air of a free and independent philosopher, yet no one is more tainted with superstition and idolatry. Like all his brethren, he has no feelings of awe or veneration, except for those men who are appointed to preside at the altars, through the intrigues of the Company. It is but a short while ago that a young imbecile and half-witted Jesuit was numbered among the demi-gods. All the Society joined in singing a new mass, and in performing a learned office, which they themselves had expressly composed; and already has it been made known, that miracles have been wrought by this new Saint.

I know not why it is that among this religious fraternity, the sole topics of discourse are the chaplet, the scapulary, the sacred heart, and the congregation; not a word is said of God. In their school, the custom prevalent in corrupt ages prevails; they speak much of manners, yet they have

none; they speak of morality and religion, but with them morality and religion are mere empty sounds. Hence, if you search all Paris, and enquire who are the libertines and the seditious agitators, you will find them to be the pupils of the Jesuits; who are the most inveterate contemners of the Deity;—the pupils of the Jesuits. I have seen many profligates, and I have always remarked that the greater number of them had come from the hands of the Jesuits.

VALENTIN, (LOUIS) a native of Mende. He originally embraced the profession of arms, and, on returning from his military career, he found that the trade of priest differed very little from the vocation of a soldier, and he became an ecclesiastic. At that time the Jesuits, under different names, were busily occupied in the Provinces of the South, and were making conquests in every seminary. Father Valentin acquired some taste for the order, and came to perform his noviciate at Paris. Though quite uneducated, destitute of talent, ignorant, even in an incredible degree, fanatical, and as presumptuous as man can be, yet the Jesuits have employed him in offices of considerable importance.

In Bretagne and in Provence, he has attracted notice by a system of education which prognosticates the approaching return of the ancient Jesuits; scourgings, imprisonments, chastisements, privations of every kind, are the sole means employed by him to lead tender minds into the path of virtue. With the mistrust characteristic of all bad men, he provokes young persons, by his unjust suspicions, to become dissemblers and deceivers; and they prove more wicked than they would be in the hands even of a wicked man, who could be capable in some degree, of frankness. Yet the Society, satisfied with his labours, has placed him provisionally at the head of the college of Bretagne.

Lest any confusion should arise from identity of names, it is proper to observe, that three of his brothers, *Alphonso*, *Joseph*, and *Daniel*, are also members of the Company. The latter is a person who has manifested some talent and ability; as for the other three, they are men of the ordinary mould; they will form part of the Jesuit people.

VARIN, (DE) of Franche-Comté. He was so fiery, so violent, and of so impetuous a character, that even when he was a child, his parents were afraid to leave him by himself for a single moment.

He made choice of the military profession as most suitable to his character; and at the period when the armies of Condé were organized, he ranged himself under the banners of the emigrants, and displayed a courage and a hardihood worthy of a soldier. Vanquished, proscribed, pursued by the republican armies, he fled into Germany; and, becoming disgusted with a vocation which involved him in misfortune, without yielding a single advantage, he took refuge in the arms of Paccanari, an Italian priest, who had established the Congregation of the Fathers of the Faith. Father Varin in a short time became one of the leading men in this Society, and formed a considerable party of his own, who followed him into France, and obeyed his commands. When the ex-jesuits abandoned the fanatic Paccanari, he repaired to Paris, and submitted himself to an ancient Jesuit, named Picot de Clorivière, who lived with two old members of the fraternity, according to the rule of Ignatius, and under the command of their Vicar-general, who was in Russia.

They established themselves in the *Rue des Postes*, at the convent of the Visitandines, who charitably offered them commodious apartments. Although M. Varin could not hold the office of

Provincial, because he was not a Professed Member, he, however, ranked next to the Provincial, and took charge of all the affairs of France.

His influence, his intrigues, his incredible resources, enabled him to procure abundant contributions for the maintenance of the Society. He converted every one of his old acquaintance into a support and a protector; he became confessor to men and women of distinguished rank; he found his way into the convents, and there interested in his cause certain rich widows, from whom he procured the funds requisite for the Society in its reduced and unfortunate state.

No one was better qualified to gain ascendancy over artless and credulous minds than Father Varin; with an air of simplicity and mildness calculated to prepossess the most phlegmatic and indifferent, he has the skill to obtain all he demands, and can render it impossible to refuse him any thing.

He never quits Paris; being fixed in that capital by the General himself, for the purpose of acting as confessor to all those whose influence may be useful to the Society. If you go to the House of Professed Members in the *Rue de Sèvres*, you will there see persons, attended by servants in magni-

ficent liveries, coming to lay down their grandeur and power at the feet of Father Varin; women, whose splendour of attire might excite some alarm among the chaste and the timid, occupied in secret parlours in familiar and tender interviews; young men, advocates, physicians, deputies, prefects, persons of all conditions, soliciting, in the most servile manner, the places which they covet, and basely humbling themselves at the feet of the most hypocritical of men.

Father Varin also bestows particular care on the congreganists of the devout sex. His time is not thrown away; for it is said that the generous fair penitents of Paris contribute not a little from their savings to augment the treasures of the Society.

VARLET. He is scarcely known in the Society; he for a long time lived separate from his brethren, having undertaken to educate a child of illustrious origin. When he returned into the bosom of the Company, he was employed in the missions, and afterwards sent as superior to the college of Bordeaux. It was he who preached the funeral oration of that moderate and truly religious archbishop, M. d'Aviau.

M. Varlet, though a Jesuit, has long lived in

the world as a stranger to the Order of the Jesuits, after the example of several of his brethren. The Abbé Delpuits, so well known by the congregation, gave Napoleon some uneasiness without ever exciting a suspicion that he was a Jesuit. The same may be said of the Abbé Barruel, a Jesuit, a very Jesuit, of the ancient Company, who came to close his life in the House of Professed Members at Paris, that he might have the sweet satisfaction of dying in the arms of the Jesuits. The Abbé Richard, M. Plowden, the Irish historian, and many others whose names have escaped my memory!.... The world is full of them, and they are not all known; they envelope themselves in obscurity. Do honest men find it requisite to hide themselves?

VILLEFORT (DE), of La Lozère. He had just quitted St. Sulpice when he entered at Mont-Rouge. During his noviciate, he has evangelized the Bicêtre, the Salpêtrière, and some little congregations on the Boulevards; he has also given some attention to the young pupils of the Jesuits who come to pursue their studies at Paris.

The Jesuits, who attack society at two of its roots, that is to say, young persons and women, in

order the more easily to subdue the whole, have formed a congregation of masters of academies, who follow their wishes in every particular. They have established one for the candidates at the School of St. Cyr, and at the Polytechnic School, for the law students and medical pupils, and for all the young men who come to Paris. At these establishments several members have already appeared with distinguished success, especially Fathers de Ravignan, de Caussans, Valentin Daniel, and Father Villefort, whose zeal is not less effective than that of his associates.

If any reproach can be alleged against M. de Villefort, it is that of being uncharitable and merciless, and of entertaining a religious theory that resembles polytheism; he is always actuated by party-spirit and the interests of the Society when he performs acts of beneficence, if, indeed, that man can be called beneficent, whose humanest actions are an outrage on liberty, reason, and nature.

I am rather apprehensive that M. de Villefort may have too closely studied the enchanting mythology of the ancients, and the writings of the monks of the Thebaïs. Let him meditate on the gospel, which the Jesuits scarcely ever read, though

they have usurped the name of its divine author; he will there see that the grand doctrine preached by Jesus is, that man should love God, and do good to his neighbour, for *that* is the law and the prophets.

FINIS.

A

NOTES.

A.

Article CHAUCHON, *p.* 26.

NESTOLA was the name of this ill-fated young man. He was a native of Marseilles; and I think that his unfortunate father had no other support than this only son. Nestola! I tremble as I write the name. I fancy I see before me that lacerated corpse extended on the sand, and the waters of the river reddened with his blood. He had come to pursue his philosophical studies at the college of Forcalquier. On the [illegible] he had gone with his comrades, belonging to the same class, to the banks of a river; he wished to bathe, and without asking permission of his Professor, who certainly would not have granted it, he plunged into the water and disappeared. His companion, who was aware of the danger of [illegible] brought to the spot the other pupils [illegible] clothes to save their fellow [illegible] evil art thou the cause [illegible] pretending that [illegible]

torn entrails float away on the surface of the stream; and enjoined a culpable decorum on those youths who were intent on performing a meritorious action. They, however, went to still to their assistance a man whom the Professor allowed to plunge naked into the river to save the unfortunate Nestola; but he was no more!...

Any man, except a Jesuit, would have attended the funeral of this hapless youth, and bedewed the earth that was to cover him with tears of remorse; but a Jesuit!.....

On the day of Nestola's funeral, Father Chauchon preached the most terrible sermon that the contemplation of death ever inspired; he dared, even at such a moment, to accuse his victim; and menaced with a fate still more dreadful, every rash youth who should in future disregard the voice of his masters. Enthusiastic relatives of the good Fathers of St. Acheul! it was in this very manner that a young child was also left to perish on the ocean-waves, who was the only relic of his family! By a catastrophe still more cruel, I lost, this year, my dearest friend.

B.

[illegible] vol. II, p. 41.

[illegible] proclaimed throughout Provence, that this [illegible] by the Prince of Monaco Rodrigues, who has [illegible]

lead us. A canonization of one Friar Alphonso, in the nineteenth century! It seems incredible: but, reader, reflect a little more. I wish to confine myself to facts. Read the history of this Friar Alphonso, written by a Jesuit, his associate; and if you do not say that I am a fool, I will give you leave to throw my book into the fire. Here is one passage, which is, perhaps, the most reasonable in the whole story. "Friar Alphonso, who was the porter at a college in Majorca, denied himself in the way of penance, a part of the victuals allowed for his subsistence. The Superior, to whom a report was made of the fact, commanded him to eat all that was set before him. To fulfil the sacred duty of obedience, Friar Alphonso ate his whole allowance, champed even the plates on which it was served, and would have swallowed them, had not the Superior told him, that his obedience must not proceed beyond the glazing of the earthenware. . . . . Such, however, are the acts which the Jesuits point out for our example?. . . . . .

C.

Article Dissertation, *p.* 46.

This appears to you incredible, and I admit it [illegible] you are, I should, perhaps, be still more incredulous. [illegible] Forcalquier, I have seen a disgusting Friar [illegible] Saint of Provence, and [illegible] church [illegible] a thousand [illegible]

[illegible]

[illegible]

[illegible]

and the nymph metamorphosed into the Saviour himself. At Rheims, in the little seminary, I have beheld another pictorial transformation;—a voluptuous scene converted into a marvellous scene recorded in the Old Testament. Jacob is there substituted for Endymion. By the aid of some shadows, the moon has been reduced to her silver disk; art has supplied the accessory of a ladder, a representation of the Eternal Father, and angels ascending and descending; so that in the chapel of the little seminary, nothing more is seen than Jacob's marvellous dream. Ye haughty and cynical people of Paris; you smile, and think that these fooleries can only occupy the heads of the small people of the Provinces. But give me a moment's attention:—

I have seen at Paris, in the mansion of a man who, perhaps, wanted no qualification that should constitute a wise man, but a little more renown, I have seen Jesuits bearing to the very altar with their own hands, certain statues which some old constable or other had destined to represent goddesses or heroes. Go [illegible] the Congregantes of Father Ronsin, and you will witness [illegible] a great deal more absurd

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D

[illegible] de Confession, p. 48.

[illegible] composing this article, I knew not the extent of [illegible] at the land of Auvergne

exclaimed with inexpressible satisfaction, "Land of my forefathers, thou art happy; the air which thy children respire will not be tainted by the breath of wicked men....." I indulged in these gratulations prematurely. I understand that Father Debrosses has left Paris with six Jesuits of Mont-Rouge, to take possession of the college of Billom; and that he is to labour incessantly to disturb the quiet of that tranquil country. What people is there that has not bid farewell to peace and liberty, when it has had the misfortune to admit the Jesuits?

E.

Article GUYON, *p.* 82.

On this king of Sardinia, I have but a single observation to make; it is, that he was the predecessor of the reigning sovereign; that after having seriously meditated on his salvation, he was so unfortunate as to place himself in the hands of the Jesuits; that they pressed him into their Society, and made him porter to their house of St. Andrew, in Rome; that, as a supreme favour, they obtained for him a privilege from the Pope, to recite the office of the Queen his wife, who had expired in the odour of sanctity; and, that he himself died a holy death as porter to the noviciate of Rome.

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